

R. Daniel (9.)

gk. THE *Gil. Knowley.*
DISCOURSES

Ex Dono Gulielmi
OF
Fenwick.

Cleander and Eudoxe.

UPON THE
PROVINCIAL LETTERS.

To which is Added,
An Answer to the Apology for
the *Provincial Letters.*

Translated out of a *French* Copy.

L O N D O N :

Printed in the Year 1704.

DISCOURSES

Clear and Endorse



PROVINCIAL LETTERS

An Answer to the Apology for
the Provincial Letters.

Translated out of a French Copy.

LONDON:
Printed in the Year 1704.

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TO THE
READER.

A *New Answer to the Provincial Letters! What? Have not these same Letters stood the shock of the whole Body of the Jesuites for above these forty Years? Have they not passed the Alpes into Italy, the Seas into England, and carried all this while, in all places, the Reputation of a Master-piece, in spite of whatever the Jesuites could say or write against them? And shall any Man, at this time of the day, assume the Confidence to attack them and their Reputation, such Prescription notwithstanding? It is very true, Sir, what you say, and yet as true, that those Letters, that Reputation; nay, even that Prescription are now attack'd; and the wonder is, that they are attack'd, not by a Sorbonist in Vindication of his Alma Mater, not too villy treated by Pascal, nor by a Thomist*

a mist

To the Reader.

The Author of
this Answer.

mist in vindication of his Angelical School, exposed by his Pen to extremity of Contempt; (for Reasons, best known to themselves, they have yet thought fit to call him to no particular Account) they are, I say, attack'd by a Jesuite, and his Name is P. Daniel. A notable Man, I'll assure you, and a fair Enemy, but not apt to give Quarter. His Essay was a Voyage to the World of Des Cartes, where he has made foul work. The Wounds of that body of Philosophy bleed still, and I am apt to believe, that Success embolden'd him to come on against the Divinity of Port-Royal, that is, the Provincial Letters.

A Fair
Adversary.

A fair Enemy, I call'd him, and you will do so too, when you see how he treats Pascal. He owns him Master of a great deal of Wit, a neat Expression, a polish'd Style: That Nature, Art, Life and Address, quicken, beautifie, recommend, and enforce his Satyr to admiration. This is to do Pascal Justice. But then again he pretends to observe in him, Strains of Insolence against the highest Powers, of Calumny against known Innocence, and a declar'd eagerness to run down, or turn the Mob upon, all those who oppose a Faction condemned by the Church. This
made

To the Reader.

made P. Daniel proceed to study his Man, strip his Arguments of their fine Dress, search into the Grounds of his Consequences, and the Foundations of his Systems, which he thinks will appear Imaginary, in reference to the Jesuites, and real only as to the retrieving or improving the Credit of his Party. And if this be so, we must be so equitable, as to allow, P. Daniel has done Justice upon Pascal.

As to the Method, he makes use of that of Dialogue. Neither will any one find much fault with it, who calls to mind, that that was the very methode Pascal made use of. For whereas Monsieur Pascal tells us plainly, that he went to the Convent of the Dominicans, and the College of the Jesuites, call'd for his two good Fathers, discoursed them on such and such Heads of Grace and Morals, enter'd the Replies into his Pocket-Book on the spot; yet the truth is, that there is not a Word of Truth in all this. I am sensible how surprizing this word may be, especially to Ladies; however I am bold to say, that whatever such may have heard, from their refined Teachers, of the sincerity of Monsieur Pascal; whatever they may have observ'd he says himself

His Methode.

That of Mr. Pascal void of Equivocation.

To the Reader.

self of his own exactness in reporting, scrupulosity in Circumstances, niceness of Conscience in the whole matter of his Conferences with the Dominican and Jesuite; yet it is true, all this notwithstanding, that he went to neither Convent nor College, discoursed no such Dominican nor Jesuite, writ nothing in his Pocket-Book from either of their Mouths, nor went out of his Study all the while. Zeal may prompt the Shee-Wits, to cry out Calumny, Calumny on this occasion; and their little witty Masters, who have Pascal at their Fingers ends, will be apt to tell them, this is Vera Crux, and Della-crux all over: But I must deal frankly with them, and tell them my Voucher, his Name is in the highest veneration with that set of Zealots; and it is Monsieur Arnaud himself. Monsieur Arnaud, in his Complaints for the Sufferings of the Jansenist Divines of Douay, in Answer to the Plea of the counterfeit Arnaud, (who pretended to have done no more by them, then Pascal says he himself did by his Dominican and Jesuite,) Monsieur Arnaud, I say, tells the whole World, that Pascal did nothing of what he says he did; that what he writ, as
though

To the Reader.

though he had, was writ, and must be understood according to Rules of the ^{Pascal's} Art of Dialogue. This Answer disconcerted the Counterfeit Arnaud, and I hope is enough to compose the heat of good People in this particular. As for the Jesuites, as cunning as they are in new Inventions, you see they were ignorant of this Art of Offence, and Defence, and took much pains to little purpose, to prove the fallshood of the Box on the Ear at Compeign, the Innocence of Lessius's Doctrine about Murther, of their Bretheren in China and Japan, &c. all the satisfaction they had, or are like to have, is to be told. All that was said by way of Dialogue.

I had not taken any notice of this, but that I have found some People, in other things, sharp enough, so injudiciously credulous, as to believe Pascal incapable of such a Practice. You may observe them very earnest against Equivocation, zealous for Truth, breathing nothing but Charity, nothing but the love of God. At the same time wondring how the Jesuites durst broach such Doctrine, oppose Truth, set up the fear of Hell, trample under foot the Love of God. And when you come to ask them, how they come to

To the Reader.

be so knowing in such Matters, they will readily reply, Monsieur Pascal took it from their own Mouths. Let such People take notice hereafter, that Monsieur Arnaud assures them, Pascal did no such thing; that it is but banter upon them, and a pretty trick in their Art of Dialogue.

The Boundaries of Dialogue.

I would not be understood. I have read some Masters in this Art, and when it is rightly imploy'd, it is very instructive and diverting. But then it must not intrench upon that respect, which is due to Innocence and Truth. Decency and good Manners must not be kickt off the Stage to make the Pitt laugh, nor must Authority be reviled, and debased, nor the Persons of Princes, their Laws, Decrees, and Orders Anatomiz'd, and expos'd to the scorn and lash of the Mobb.

How far Pascal is concern'd in this Remark, with reference to what he charges to the Fesuites Account in his, will appear from these Dialogues of Cleander, and Eudoxe. And of them I shall say no more, than that it is some Years since they spoke Latin, Italian, High and Low Dutch, as well as their Mother French. The kind reception they met with every where

To the Reader.

where from the Curious and unbyassed Readers, the Disorder they put the whole Party into, who engaged a Minister of State to stifle them in the Birth, the Success they have hitherto had in setting the Continent right, as to the Guilt or Innocence of the Jesuites, made me think it worth my time, and the acceptance of Men of Candour and Parts, to make them speak English too, and acquaint us with those Truths we are as much debarred from, as concerned to be thoroughly informed of. It is now above forty Tears ago, since a good Man made no Conscience of turning Pascal's Letters loose in English, P. Alex. VII. Condemnation, and Censures notwithstanding; and his Moral Divinity found a way to render them of none effect; and that was to change their Name into that of the Mystery of Jesuitism. Upon the appearance of this Book, it was thought advisable to apply the same Antidote here; that had had pretty good effect abroad against the spreading Poison; and so the French Answer to Pascal approved of by the Archbishop of Mechlen, and grand Vicar of Liege in 1657, was done into English; together with an Answer to the Additional's to Pascal's Letters.

The Reason of this Edition.

July 13.
Aug. 13.

A former Answer.

To the Reader.

ters. That was the work of Mr. Martin Green; and who read it, must own, it is judiciously, solidly, and unanswerably done. But then you must be told, that this his Work was printed at Paris in 1659, a time when all things were in the greatest confusion here, occasion'd by the different Designs and Conduct of Monk and the Rump. Hence it came to pass, that very few Copies of it could then be imported to ballance the Influence of that said Mystery, or that of White's Disciples in the new Art of Obedience and Government. After the King's thrice happy Restauration those Topicks went out of fashion, and, as the Jesuites abroad taught, preach'd, and lived on, as they used to do; were beloved, cherished, and supported by their respective Princes, as they used to be, to the regret of none, who pretended to the Name of Catholicks, but those, who were engaged in, or concerned for the *Fansenian* Faction: So those at Home had no reason to complain of the Court of England's kindness to them, or to think it necessary to spread any further Apology against the empty Clamours of Men of that or the like stamp.

Why not
common.

Thus

To the Reader.

Thus things went happily and calmly on, till it enter'd into Doctor Israel Tong's Head to do more than Pascal ^{Pascal re-} or his Translator had done, which was ^{vived be-} to turn out of French into English, ^{fore the} Pascal's Ware-House, call'd the Jesuites ^{Plot.} Morals: I give it that Name, because his Learning was here furnished with what he Retail's to us in his Letters; and his Caution is such, as to conceal P. Caufin's Answer to it, and the Hangman's Hand that barnt it by Authority. ^{By what} Tong's Edition was backed by Oats's ^{men.} Narrative; that Confirmed by Narratives of all sorts, sizes and shapes, and some good Men thought it a proper time to give the Jesuites a cast of their Office too at the Oxford Parliament, to whose Votes you are referred, which were printed by Authority. But as that Parliament, so was this Humour too hot to hold, and I was in hopes it would have broken out no more. But it was my mistake, and I find it is afloat again, and Pascal is to be met withal gay and brisk in the Ale and Coffee-Houses, and nothing wanting to make his Letters as ^{And a-} Authentick as Fox's Martyrologe, but to ^{gain.} be chained to the Board's-end. I hope those concern'd in this, are not actuated by

To the Reader.

by Tong's Spirit. Be that what it will, none now can take it ill, that I turn P. Daniel into the Ring, and so may he fare, as he deserves. And whereas an Apology for the Provincial Letters came out some Tears after these Dialogues, which for a while made a noise; and P. Daniel writ a sharp and short Letter in return to that long and drowsy piece, I thought it would be well taken to make that speak English too, and so I have subjoined it to these Discourses, for their Use especially, who have already that Apology in their Closets.

What is
added to
it, and
why.

And whereas these Gentlemen have, no question, Pascal's eighteen whole Letters there, and observe here only an Answer to thirteen of them, in defence of the Jesuites Morals; and may be thence induced to think, that the three first and two last, which concerns the Fact of Jansenius, are above the possibility of Reply, and so Apology enough for Jansenius, Arnaud, and the forty Doctors, who signed the famous Decision of the Case of Conscience two Tears ago in France: It may be proper on this occasion, to let the World see in some few Remarks, that Pascal is as much out in what he charges on the Sorbon, as he appears

To the Reader.

appears here to be, in what he charged on the Jesuites.

The Substance of his first Letter is, Answer
That they had constantly been refused the to the
sight of the five Propositions in the Book 1st. Pro-
of Jansenius; and that the Doctors of vincial
the Sorbon had condemned that of Mon- Letter.
sieur Arnaud, without examining whe-
ther what he had said about it, was true
or false. This he calls a refus bizarre,
and I must call this Charge, a Charge
bizarre at least. For it is certain, that
that matter of Fact had been examined
and adjudged by the Bishops of France
and the Holy Sea, and that in confor-
mity to that Decision, the Faculty nei-
ther did, nor ought to have proposed a
new Examen of that Point. Besides, it
was notoriously known, that before that
same decision, that point of Fact was a-
greed on both in France and at Rome,
by both Parties; and the only Question
then was, whether those Propositions were
conformable to St. Austin, or Calvin's
Doctrine. But their conformity to the
latter being finally decided, the Gentle-
men that had lost their Cause, started
their new Question, Whether they were
in Jansenius or no? and when they saw
that was like to go against them, Then
this

To the Reader.

this other, If in Jansenius, whether condemn'd in the sense of Jansenius? But when Alexander the VII. had decided these two new Questions, when their own Books and Memoirs delivered in at Rome, and to the Bishops of France, their own Deputy's, Monsieur Bourzeis, and the rest, had pointed them all out of Jansenius, when even Monsieur Lescot, Bishop of Chartres, in this very Assembly of the Sorbon, brought forth the Book of Jansenius, and began to produce the Passages, whence the Propositions were extracted; and none but Mr. Arnaud's Friends opposed his proceeding in that particular; to tell the World this had constantly been refused; that the proceeding with Arnaud was bizarre; that he could never meet a Man who could say, he had seen any such thing, is bizarre to the highest degree, or there is no such thing in Nature.

I come to his second Letter, and observe it is wholly pointed against the Doctrine of sufficient Grace, and the School of St. Thomas. As to the first, I hope none that own the Authority of the Church, will say that Pascal did well, and who have no respect for that, at present, I say nothing to. As to the Do-

ctrine

Ut in Jan-
senii Au-
gustino
jacent, vel
quo ad
verba
vel quoad
Verbo-
rum vim
ac senten-
tiam.

Bourzeis.
In li-
bro. Pro-
positiones
de gratia
in Sorbo-
na prope-
dum exa-
minandæ.

1649.

Answer to
he 2d.
Provin.
Letter.

To the Reader.

Doctrine of the School of St. Thomas, he calls that Bizarre, Elle est Bizarre. He is much in love with this same Bizarre, and for my part, let him have the comfort of it. Some sport might be made with it, but I am not disposed to railly in such matters: And indeed I must needs say he lays himself very open here to correction; by one Instance judge of the rest. He makes his Dominican say, That from the beginning of the Heresy of Luther and Calvin, the Jesuites took advantage of the little Light that common People had to distinguish their Errour from the truth of St. Thomas's Doctrine; spread their Doctrine every where with that success, that they became the Masters of the Faith of the People, &c. Did they so? And that from the beginning of the Heresy of Luther and Calvin? That was very early indeed, and above twenty Years before there was a Jesuite in the World, above forty Years before the Dominicans time the Birth of Molinisme; and nigh threescore before the Dispute arose in Spain betwixt the two Orders about the Doctrine of Bannez. What a Field is here for common place, invective, insult? But let it suffice that the Church gives a different Account of

His great mistake.

the

To the Reader.

When and
why the
Jesuites
came into
the world.

*the rise and service of the Jesuites, in the Roman Breviary in the fifth Lesson on St. Ignatius's Day, where these very Words are recorded to his and their no little credit. 'Ignatius declared War a-
'gainst Heresy, which is continued with
'that success, that it has been the con-
'stant sense of all, and confirmed by the
'Oracle of the Pope; that as God in o-
'ther times provided other Holy Men,
'so had he opposed Ignatius, and the So-
'ciety instituted by him, to Luther, and
'the Hereticks of that time. This being
so, you may see the Obligation they are
under not to degenerate, and the Motive
those Men have to cry them down: But
that those who pretend to be Sons of the
Church, should confederate with the Off-
spring of Luther and Calvin, against such
Sons of the Church, is the wonder of the
Wise, the Scandal of the Weak, and the
affliction of our common Mother.*

Answer to
the third
Letter.

*The third Letter tells us, That in or-
der to convict the Jansenists of Error,
Schism, Cabal, &c. (injustly laid to their
'charge) a Design was set a-foot to ex-
'amen their Books and pass sentence up-
'on them. That accordingly they singled
'out the second Letter of Monsieur Ar-
'naud, and reported it to be full of
'great*

To the Reader.

great Errours. Now this is not so. It never entred into the Head of the Faculty, to examen the other Works of Arnaud, which preceeded the Bull of the Pope against the Doctrine of Jansenius; and the reason was, because it was favourably disposed to suppose, that a Man might Innocently, and bona fide, hold that Doctrine before the Decision of the Holy Sea. But seeing him accused of relapse, and to maintain that Doctrine in a new Book, that Decision notwithstanding, the Faculty, in vertue of their Decree of the 1st. of August 1653. took it self to be obliged to examen that Book: So that here was no singling out this from the other Works of Monsieur Arnaud, none other of them being questioned there, but this alone. And for the full understanding of that same Decree of the Sorbon I here refer to, you are to know, that on the Day and Year here expressed, Henry de la Mothe Houdencourt, Bishop of Rennes, in obedience to the King's Order, brought Innocent the 10th's Bull against Jansenius to the Faculty assembled: All the Doctors agreed to have it received and registred, all the Batchelors were obliged to submit to it, and strict Prohibition made to teach or defend any of
the

The Sorbon justifi'd.

Arnaud's 2d's Letter to a Duke and Peer of France.

The Conduct of the Faculty towards Arnaud.

To the Reader.

the five Propositions condemned by it. The 1st of September following, this Conclusion was confirmed in their Assembly, with this Addition, that if any one, in time to come, should obstinately maintain any of those Propositions, he should be turned out of the Faculty. Now pray, what Mystery is there in this, that in the Year 1656, the Faculty should take some care to see into the Observance of their Decree in 1653, and punish a Transgressor? This is the Quoi and Pourquoi of that Matter.

But what can be said to St. Austin, and St. Chrysostome, do not they speak just like Monsieur Arnaud? No such matter: As to Saint Austin, that Sermon 124 de tempore, which is cited, is not his. The Doctors of Lovain, in their Edition, had put it amongst the Dubious Works of that Saint, and the Benedictins in the last Edition have absolutely rejected it as Spurious. Will you know what St. Augustin undoubtedly does hold? Read his 9th Chapter of the Unity of the Church, and there he says. Who doubts that Judas, if he would, had not betrayed Christ; nor had Peter thrice deny'd our Lord, if he had so willed.

*S. Austin
and St.
Chrysostom
not con-
cerned
with him.*

To the Reader.

willed. Here is St. Austin, and what can Pascal or his Party say to him? But enough as to him. Now as to Saint Chrysostom, it is plain to any one that understands Greek; That 1^o. St. Chrysostom supposes Peter guilty of three Crimes before this of his Denyal. Where is then the Just Man Arnaud speaks of? That these Crimes were the cause, that 2^o. God did not support him at the moment of that Denyal by his special Grace: So that hence it is plain, That Grace was not wanting to him on the part of God, but that he was wanting to Grace on his own part.

Quis dubitaverit quod Judas Christum, si voluisset, non utique tradidisset, & Petrus, si voluisset, ter Dom. non negasset.

That was not Jansenius's nor Arnaud's Doctrine, and so no wonder, the Fathers are as they were, and the Doctrine of the first blasted from the Vatican, and that of the last from the Sorbon.

And thus, I think, I have done Justice to that famous School, and whereas P. Daniel does justice to that of the Jesuites in this Book, it remains that I do Rome some justice, in clearing what Pascal imputes to it in his 17th and

To the Reader.

Answer to the 18th Letter First, then I observe that the 17th in this 17th Letter he runs riot upon a Letter. great mistake; to wit, that Innocent the Xth was imposed upon by the Jesuites, and in particular by P. Annat, and suffer'd himself to be perswaded by them, that the Doctrine of Jansenius was the same with that of the five Propositions. As to this point, should I say, we have nothing to prove it, but Pascal's bare word, as the Answer would be true, and satisfy an unbiass'd Man, so I question that success with any, who are used to take his bare Word for any thing against the Jesuites: For their sakes I must bring something of more sensible weight to ballance that great Authority. And so let Mr. Saint Amour and M. Bourgeois give in their Evidence as to the Point in hand. The first assures us, (and he was on the spot) in his Journal of that Affair: That the Jesuites had little credit with Innocent X, that he spared them not where occasion was, that he had no kindness for any one amongst them. Che nessun Gesuita era nel Calendario del Papa. This being so, shall any Man believe, this Pope was led by the

That the
Pope was
not put
upon by
the Je-
suites.
Journal
St. A-
mour.

To the Reader.

the Nose by the Jesuites, especially as to what concerned Janfenius, whom he knew to be their declared Enemy. "The second Evidence (and he was on the spot too) assures us, that the Jesuites bore no sway in the Inquisition of Rome. Les Jesuites ne dominoient pas dans la Sainte Inquisition de Rome. Did they not so? Well then, there is no remedy, it must be granted, that if the Pope or Inquisition was put upon, it was not the Jesuites, but the Letter of 88 Bishops of France, the Memorials of the Doctors of the Sorbon their Deputies to the Holy Sea, and the Suffrages of the Consultors of the Holy Office, (whereof one only was a Jesuite, but not P. Annat, but another, so moderate in the matter, that he carries a fair Character in their Account of it, and they improve it to Advantage.) That Letter, those Memorials, those Suffrages concurred to ascertain the Fact of Janfenius; and after all this done; the Pope and Cardinals took special cognizance of it themselves in several long, and frequent Congregations about it.

Bourgeois
his Relation.

Suffrag.
Ceniorum.

To the Reader.

Answer
to the
18th Pro-
vincial
Letters.

In his 18th Letter he labours to shew, the Errours of Popes in deciding Matter of Fact, and there he tells you that Pope Zachary excommunicated S. Virgile, because he held there were Antipodes. Observe here,

P. Zachary
clear'd.

Pope Zachary did not excommunicate St. Virgil, nor did St. Virgil hold Antipodes, but the Pythagorean and Epicurean Notion of plurality of Worlds, which gave occasion to St. Boniface to complain of him, as tho' he held, there were Men who descended not from Adam, and consequently, who were not redeem'd by Jesus Christ. What would St. Boniface have said of him, had he taught, that the greatest part of the Sons of Adam were not redeemed by Jesus Christ? In short, he quitted his Philosophical Notion, was not Excommunicated, but promoted to the Bishoprick of Saltzburg.

As to the Censure of Gallileus, Pascal has as much Proof, that it was obtained by the Jesuites, as that they attack'd the Thomists from the beginning

To the Reader.

ning of Luther's Heresie; and as to the Bull of Leo the IXth, in favour of Ratisbon; he might have known from ^{Leo IX.} Baronius himself, that it is a forged ^{clear'd.} one. But forged or not forged was not Pascal's Business, but to amuse the illiterate with any thing, that might contribute to lessen the Authority of the Holy Sea.

I will close these Remarks on his Letters, with an Instance or two of his ^{Pascal's} lack of Memory, Truth and Divinity. ^{lack of} The Instance of the first, is, that in the ^{Memory.} 18th Letter he asserts the Jansenists ever held the Opinion of the Thomists concerning Grace. Now, poor Man, he had forgot how he had ridicul'd that ^{His lack of} in his 2d Letter, and called it Bizarre, ^{Truth.} and what not. As to his lack of Truth, the Instance is, in what he says in this Eighteenth Letter, viz. "That Innocent X made it only be examined, whether the five Propositions were Heretical, but not whether they were in the Book of Jansenius or no. So said the Grand Vicaires of Cardinal Rhetz, as well as he: But Alex. VII. (who assures us in his Bull bearing date the 17th Cal.

To the Reader.

Nov. 1656, That he was present at all the Congregations held about that matter,) in his Brief to those Gentlemen, calls that saying, Patens mendarium, a notorious Lye; and it will not, by that Example, be against good Manners, to say Pascal is concern'd in it. And for the third Instance, his lack of Divinity, it appears by what he says here "too, viz. That the Jansenists never taught Calvin's Doctrine of the necessity of sinning; and that they always rejected that Errour. In Answer to this, Observe, First, That none never writ against Jansenius, but charged him with that Calvinian Errour; That M. Hallier and his Colleagues, deputed by the Bishops of France to the Holy Sea, reduced the Heresie of Jansenius to that Calvinian Errour. And as for Pascal himself, he has told us plainly in his 2d Letter; That the Jansenists held, there is no Grace actually sufficient, which is not efficacious, that is to say, that all those (Graces) that do not determine the Will to act efficaciously, are insufficient to act with. Was it possible for him to forget this? Most certainly

no.

His lack
of Divini-
ty.

Annat. De
Champ.

St. Amour,
Journal
pag. 432.

To the Reader.

no. What then can be said, but that he was so little versed in Divinity, that he understood not, that it is one and the same thing to deny all Grace, which does not make us act efficaciously, and to assert the Calvinian necessity of sinning? No Divine, either Catholick or Protestant ever separated these two things; and the very Jansenists themselves, when pushed home on this Head, always pretended to hold sufficient Grace; so fully were they convinced that there is no Mean betwixt these two Systems.

And now methinks, I hear some say, the charge runs high against Pascal; ^{The grand} who are not Scholars cannot well ^{Objection.} judge, whether he has wronged the Sorbon, the Pope, and himself to this Degree; many of good Sense and good Lives can hardly believe, but that his Recherche was exact, his Consequences just, Sincerity and Conscience very nice in representing Truth, and that that, and nothing but that did he pretend to in writing, nor any thing else do they pretend to in defending and recommending his Provincial Letters. To such

To the Reader.

Answer'd. *as these I will not urge the Authority of the Bishops, and Sorbon Divines, which censur'd them severely; nor that of Alexander VII, who solemnly condemned them: Such Authority they are hardened against; what I say to them is, that Providence disposed matters so, that this Plea is over-ruled by unexceptionable Authority, that is to say, by that of the Gentlemen of Port-Royal it self.*

This then is decisive, as to those who know no more of this matter, then what they learnt out of Pascal, or his Abettors: And in order to set it in its due light, they are to know that some time after the publishing of these Letters, M. Pascal changed his Opinion, as to the Point of Fact, in reference both to Jansenius and the Jansenists. This you may see at large in the Apology of the Port-Royal Men for their Conduct, which Pascal charged with Variation in Doctrine, and insincerity in Swearing; both which Stains they wipe off as well as they can, and when they come to give the Reason, how he came to fall into so foul a Mistake, as to think

To the Reader.

think, and charge them in his Writings with such Variation after, from what they taught before the Popes Bulls; they assure us (pray your attention now)

“ That his manner was, not to give

“ himself the trouble to examine the

“ Proofs of what he advanced, but to

“ take them upon content from the Me-

“ moirs of some Friends of his, who did

“ not search into the Passages they

“ drew those Proofs from. Whence it

“ came to pass, (continue they) that it

“ was not possible for him to avoid a

“ great many Mistakes; and that there

“ are in his Writings, Stories absolute-

“ ly fabulous, which are made use of

“ as the Foundations of the pretended

“ contrarieties he charges them with,

“ as also Dialogues, wherein he makes

“ People on one side and t’other say

“ those things which no body ever said.

Thus they now of him, as the Jesuites

had said of him before, and I hope this

makes it appear, that he is of as much,

or as little credit against both. Let

them take their choice; and as for those

who can believe nothing but their own

Eyes, they are referred to the Letter in

the Margin, which is to be found

at

By the
Gentle-
men of
Port-Roy-
al.

Their
Character
of Pascal.

To the Reader.

Lettre
l'un Ec-
clesiast.
a un de
ses amis.
pag. 81,
82.

at the end of a Port-Royal Pam-
phlet, Entituled, Refutation du
Livre du P. Annal contenant de Re-
flexions sur le Mandement de M. l'E-
veque d'Alet; as also in another of
the Year following, called Defense de
la Foy de Religieuses de Port Roy-
ale. 2. partie.

Such then being the Humour of the
Father, Jach, no wonder, was that of
the Child; and tho' usher'd into the
World with all the Advantages, Cabal,
Malvolence, and Revenge could fit it
out with; and tho' dressed up in the
neatest Language, finest Raillery, and
perswading Piety of those Times and
Parties, yet after the fit of Laughter
was once over, People began to reflect,
that if care were not taken, it might
do mischief. The first Letter crept in-
to the World in the beginning of 1656,
Janu. 23. the last in March 1657; so that, count-
ing from the latter end of January to
March of the Year following, we find
it was an *Enfant de treiz mois*, and
such are apt to be unlucky ones. To
Rome it travailed, and Alexander the
VIIth observed, the Pretence was a-
gainst

To the Reader.

gainst the Jesuites, the Design against the Church; the Vindication of Janfenius and Arnaud being the end of, and the discredit of the Jesuites, the means employed by the Pamphlet. And so on the 6th of September of the same Year 1657, by his Decree he condemned all the 18 Letters. The Decree is very particular, and for your satisfaction is Printed at large at the end of this Book.

The Fate of these Letters at Rome.

Vid. Decr. A. A.

The Interest of the Party was so great at the Court of Brussels and Paris, that this Decree could not be received till some time after; as to the first, it is not to be wonder'd, considering the temper of M. Jacobus Boonen Archbishop of Mechelen; but two Years after that Obstacle being removed, it was promulged over the Catholick Netherlands by Andrew Crussen, his Successor in that See. Vide B. B.

In Flanders. B. B. Edictum

Andr. Mechl.

As to France, they prevailed so far, as to get the young King to take that Cause into his own Hands, not doubting to be absolved there, and had they met with such success there, and got that Prince

To the Reader.

Prince on their side, without all peradventure, it had been long ago no more, than your Servant Mr. Pope, Monsieur de Rome, or so. But God, who keeps the Hearts of Kings in his own Hands, dispos'd his Majesty in such a manner, as to depute four Bishops, and nine Doctors of Paris to examen this mighty good Book, said some, mighty ill Book said others; and report their judgment of it, as also of the Notes of Nicole (Wendrockius) and the Disquisitions of Paul Irenæus. This they did, and, on the 7th of September 1660, attest

1^o. The Heresy of Jansenius to be maintain'd in all three. 2^o. That they are full of Contumely and Insolence against the Pope's, Bishops, King, Ministers of State, the Sorbon, and Religious Orders. 3^o. Therefore to be proceeded against as Defamatory and Heretical Libels. CC. And accordingly they were all condemned to be burnt by the Common Hangman by the Decree of the Council of State bearing date the 23d of September 1660, and the 14th of October following were so burnt. D. D.

France.

CC. Judicium se-
lectorum,
Ec.

DD. Exe-
cutio.

To the Reader.

I end with this Reflection, that had as much been done against Molina, or Annat, would any good Jansenist ever have endured a Jesuite speaking or writing against such Authority in defence of such flaming Books? This, methinks, is the case, and who disputes the equity of this Reflection, seems to have forgot our old English Proverb, What is sauce for a Goose is sauce for a Gander.

THE

To the Reader

I have with this Reflection, that the
world has been again, of
many, would have good, I think, to
have entered a, I think, speaking or wit-
ness, against such, I think, in defence
of such, I think, I think, I think,
I think, I think, I think, I think,
of this, I think, I think, I think, I think,
of old English, I think, I think, I think,
for a, I think, I think, I think, I think,

10 FEB 60

THE

A
T A B L E
OF THE
DISCOURSES.

I. DISCOURSE.

THE subject and occasion of these Discourses. page 1.

II. DISCOURSE.

An Examine of the Jesuites Policy, according to Pascal's System in the Fifth Provincial Letter. pag. 29.

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VI. DISCOURSE.

An Examine of the First Provincial Letter, about the Purity of Language, Style, and Rules of Dialogues, &c. pag. 250.

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VII. DISCOURSE.

An Examine of the Tenth Provincial Letter, concerning Pascal's reproaching the Jesuites, for teaching that the Love of God is not necessary for Salvation. page 331.

Examine of the distinction between Probable in Practice, and Probable in Speculation; relating to the seventh, and thirteenth Provincial Letters. pag. 378.

Examine of the Doctrine concerning the direction of Intention, relating to the seventh Provincial Letter. pag. 396

Examine of the Doctrine of Equivocations and Mental Reservations, relating to the ninth Provincial Letter. p. 407.

10 FE 60

THE

THE
DISCOURSE
OF
Cleander and Eudoxus
UPON THE
PROVINCIAL LETTERS.

The First Discourse.



THE Character of the persons speaking in these Dialogues, as just and natural as it is, is not very common in this Age. They are two men perfectly Newters in a Controversy, wherein the World is infinitely divided: Their main care is, to watch against all prejudices, that might incline them to one Party, more than to the other: And they

B

con-

A Discourse upon

continue in this right disposition of mind, in this evenness and equality of Temper, till their own strict Inquiries, Sagacity and Judgment, with an exact discussion of some Decisive points of Fact turn the Scales, and determine them to joyn with those, that have the Truth on their side.

The matter before them is, what men ought to think of the *Provincial Letters*, that famous Book so esteem'd, so decry'd; so commended, so detested, so useful to Christianity say some, so Pernicious and so Scandalous say others. The Subject well deserves Attention: And that both the Jesuites and their Adversaries, and those also that have declar'd for, or against either Party, shou'd interest themselves in the Examination of an Affair hitherto so little clear'd or made plain.

Many Men of great Quality, having for some years past, made that which is to be the Subject of these Dialogues, the Subject of their Conversations, I might have introduc'd without any Improbablity, or Injury to truth, real Persons, whose Names are equally known and Illustrious; but the gust or relish of our Age, in this its very different from that of old *Rome*, and old *Greece*, where the *Crassus's*, the *Catta's* the *Socrates's* and the very Authors themselves under their own Names, us'd to be brought in speaking in such kind of works, obliges me to take another method: And therefore tho' they are the Thoughts, Reflections,

ons, Reasonings, and Decisions of Mr. — and Mr. — which are set down here, yet must it be under the names of *Cleander* and *Endoxus*, that they are to be understood to speak.

A Book publish'd three or four Years ago was the occasion of their first Discourse about the *Provincial Letters* : This book is call'd, *Le Parallele des Anciens & des Modernes* : But they were hinder'd, at its first coming forth from Reading it, by a long Voyage they had made out of the Territories of *France* : As soon as they had read it thro', having made as they went along, several Reflections according to their usual Custom upon all new Books, that are worth the while : *Cleander* put *Endoxus* in mind of a passage, that had startled them, the discussion of which they had put off to the End, because it was like to be long, and that they had a mind once for all, to satisfy themselves fully upon that Chapter. It was the passage in the second Tome, where the *Provincial Letters* are mention'd, and where all the Persons in the Dialogue conspir'd to give those Letters the greatest Commendation that ever was, or can be given of any Work, here are the very words Mr. *Per-*

Parallele des Anciens & des Modernes. Tom. 2. pag. 121.

The President.

“ You see then that *Lucian* and *Cicero*,
“ who you acknowledge are able Men, have

B 2

“ made

A Discourse upon

"made Dialogues : what Men of this Age
 "will you compare to them?

The Abbot.

"I cou'd compare with them many Au-
 "thors, who at this day are Excellent in
 "this way of Writing. But I will content
 "my self to make one only, enter the Lists
 "with them: That is the Illustrious Mr.
 "Pascal with his eighteen *Provincial Let-*
 "ters, which have been Read by a Million
 "of Men without ever tireing, I can as-
 "sure you, any one of them, but for a sin-
 "gle Moment.

The Knight.

"I have Read them above Ten times;
 "and notwithstanding my natural Impa-
 "tience, the longest always pleas'd me most.

The Abbot.

"In the Language there is nothing but
 "Purity, greatness in the Thoughts, Solidity
 "in the Reasoning, finess in the Raillery,
 "and all over such a Grace, as one shall hard-
 "ly find elsewhere.

The President.

"I own that these Letters are very plea-
 "sant and Diverting, but will you compare
 "Eigh-

"Eighteen small, loose, flying Papers, with
"the Dialogues of *Plato*, *Lucian* and *Cicero*,
"which make several great Volumes?

The Abbot.

"The number or bigness of the Volumes
"signifies nothing; if in these Eighteen Letters there be more Wit, than in all the
"Dialogues of *Plato*, more neat and delicate
"Raillery, than in those of *Lucian*; but Raillery Inoffensive, never transgressing the
"Rules of decency and good manners; if
"there be more strength and more Art in
"his reasonings, than in those of *Cecero*:
"Lastly, if the art of Dialogue be found
"there whole and Intire, ought not the
"smallness of the Volume to be a Commendation rather than a Reproach? To speak
"Truth, we have nothing better in this
"kind of Writing; have you Read the Latin
"Translation of them?

The President.

"I have, and it is very Fine.

The Knight.

"Did it please you as much as the Original?

The President.

"Full as much.

B 3

"The

The Knight.

"I am very glad on't. You know that
 "in Greek *Lucian's* Dialogues are admirably
 "Witty; but in *Ablancourts* Translation dull
 "and insipid, and as to the *Provincial Let-*
 "ters, you say the French and Latin do e-
 "qually divert you. Confess that I have
 "catch'd you napping, in the point of pre-
 "judice or Prepossession.

Most certainly said *Eudoxus*, either this
 Encomium is excessive, or else this Book is
 a Master-piece of the Wit of Man: For not
 only the Style is Pure, the Thoughts Noble,
 the Reasoning Solid, the Raillery Neat; but
There is nothing but Exactness, Greatness, Soli-
dity, Wit, and Grace. In one word, *All the Art*
of Dialogue is there whole and Intire. They
 cannot more expressly free them, from all
 sorts of faults, nor more fully Include in
 them all manner of Perfections. Mr. *Per-*
rault's Abbot has sometimes without doubt
 the faculty of tasting and judging well, I am
 only afraid for him, and Mr. *Pascal* of Hy-
 perboles. That a Million of Men shou'd
 have Read the *Provincial Letters*, is certain-
 ly one, answers *Cleander*, which our Language
 allows him: for the Arithmetick of Gram-
 marians is not so Exact nor so scrupulous,
 as that of Merchants and Bankers. But for
 that which he adds, that among this Infinite
 number of Readers not one was wearied,
 he ought at least to have Excepted the Je-
 suites,

suites, who I am confident had no great Pleasure in Reading them.

Why so? Replies *Eudoxus*: I have seen many of 'em; who told me they had found that Book very Agreeable and Diverting; not indeed, that they believ'd all that was there set down was True, for they pretend that his *Railleries* always decent and Civil, as Mr. *Perrault* styles them, are gross and Infamous Calumnies: But yet like Men of Wit, they distinguish'd the turn and manner of Expression, which pleas'd them, from the things themselves, which Vex'd them.

That in good earnest is a pleasant fancy, and I love them for it, says *Cleander*, that while all the World is made Merry at their Cost, they themselves shou'd share in the Diversion; after the Example of *Socrates*, who Laugh'd as well as the other Spectators, at *Aristophanes's* Comedies, where he himself was play'd upon, and made the subject of the Sport. And yet after all I believe if *Pascals* Letters had no other Judges or Approvers but these Fathers, they wou'd run a great risque of loosing part of their Reputation. For which reason I think we shou'd do well to take other Rules for Criticising on this occasion: And that, generally speaking, the best that we can follow, in examining the works of *Pascal* and his Friends, and in examining the Jesuites Books, is not to give too much credit either to the one, or to the other. There is good reason for exceptions against both;

and more especially in the affair in hand, rather than any other. This is like one of those knotty Suites in Law, wherein, by the number of Justifications, Recriminations, Replies, and Rejoinders, there appears nothing clear of either side. The publick was never more divided: Half the World have declar'd that the Jesuites are guilty of loose Morals: The other half look upon the *Jansenists* as Detractors and Calumniators, for decrying so considerable a body of the Church, in Revenge to the Zeal they have shewn against their Novelties and their Errors. Those who have only Read the *Provincial Letters* are of the first Opinion: Those that have read but the Jesuites Answers are of the other; but for my part, who have read both, I know not yet what to think. Let us begin there, if you please: This is the chief point, or almost the only one we have to examine: For as to the Politeness, the Elegance, the Wit, and the Purity of the Language, I believe we shall both be of Mr. *Perrault's* Opinion.

What, says *Eudoxus*, briskly interrupting him, I am not at all satisfy'd with you, at the very moment you caution against prejudice, and shew the evil of it, do you your self fall into it; and immediately, without hesitation, subscribe to the most extraordinary Panegyrick that ever was made of any Book written in our Language? The greater, the more pompous and

and the more unrestrain'd the commendation is, the more it ought to be suspected; and I do own, that it wou'd be a sensible pleasure to me, to find some spots in this Sun, which they wou'd have me look upon as the pure Fountain of Light.

When the prepossession becomes general, replys *Cleander*, it ought no longer to pass under that name; at least in the ill signification which is commonly given to the Word. There is nothing but Truth, evident Truth, that can make it's way through, and be acceptable to all the World. And you your self do agree with me, that there are none, not excepting even the Jesuites, that do not do *Pascal* justice; upon the point, wherein I desire your concurrence.

The maxim you advance, answers, *Eudoxus*, how true and general soever it may seem, admits of some exceptions, most especially in works of the understanding. I allow that no Book cou'd ever have an Universal and Constant Approbation, which was not extreamly well Writ. The case of that, and of the Preachers of the Court and of the City, is one and the same: A Talent that is but common and indiffrent, by whatever Faction or Party it may happen to be cry'd up and supported, will most certainly, Early or Late, fall to the Ground: On the contrary a Vogue or Reputation, follow'd with a Crowd of Hearers, and Increasing instead of Diminishing,

nishing, with the length of time, is a Manifest Conviction of an extraordinary Merit. But as there are several Degrees of Excellence, I presume that a Work Excellent in the Main, being once suppos'd to be such, may afterwards by the Strength and Power of Prejudice and Prepossession, pass for most Excellent and Incomparable. How many Old Authors are there, whose very Faults are Esteem'd, and even their Negligences Admir'd, rather than Censur'd? Has not this been observ'd by our Author of the *Parallele des Anciens & des Modernes*, and by some Criticks a little Bolder than the rest? And how do we know that this is not the good Fortune of the *Provincial Letters*, and that Mr. Pascal being once allow'd to Write well, and that in his Work there was Art, close Transitions, neat Expressions, a great deal of Wit, and a great deal of Ornament, men took not up an opinion, *That there is nothing but Purity in the Language, Nobleness in the Thoughts, Fineness in the Railleries, and all over such a Grace as is hardly to be found elsewhere: That the Art of Dialogue is there preserv'd whole and intire; and that there is nothing better extant in this kind of Writing.* Indeed I wou'd not willingly ingage my self to shew you faults in every Page, nor make a List of all his ill Expressions, as long as that which the Author *Des Entretiens d'Ariste & d'Eugene*, sometimes since made, of those found in the Translation of

of *Thomas à Kempis De l'imitation de Jesus Christ* ; another pretended Master-piece, every where Preach'd up for a Model of the Purity of our Language ; but perhaps as we go along, I may find enough to make you abate somewhat, in these very points, of the high thoughts you have of these Letters.

You cou'd not do me a greater pleasure replys *Cleander*, and I freely confess the fault I have committed against our main Maxim ; and to make use of the Author of the *Parallele's* Expression, in the passage we have just now read, you have surpris'd me in the very Fact.

It is so Natural, says *Endoxus*, to suffer our selves to be carry'd away with the stream, that it is not without much Difficulty and Reflection, that we can Master our Inclinations to rash Judgment ; we are naturally prone to Judge of every thing, and at the same time to hate that application which is necessary to do it well ; and so fond are we of Truth, that we immediately leap at, and almost never fail to take any thing for Truth, which has but the least Shadow or Appearance of it. But you must know, that there never were more cunning Contrivances, nor more Traps lay'd to catch Men, that there have been in this very matter : Both sides cry out, have a care of Prejudices, Judge of the things only by pure Reason, by Experience, and the Matters of Fact.

“ My

" My dear Reader, says *Wendrock*, in the
 " Preface to his Latin Translation of the
 " *Provincial Letters*; I beg the favour of
 " you that you wou'd come prepar'd to
 " Read this Book with a Pure and Unpreju-
 " dic'd Mind; and to Judge of it rather by
 " your own Insight and Reason, than by the
 " Knowledge and Understanding of any
 " other; give me leave only to advertise
 " you, that, in case you have suffer'd your
 " self to be prepossess'd against these Let-
 " ters, by the Clamors of the Jesuites, it
 " is but Just, that before you begin them,
 " you shou'd lay aside all your Prejudices, as e-
 " very prudent Reader ought to do.

On the other hand, the Jesuites Apolo-
 gist crys as loud as he can in his Readers
 ear. " My dear Reader, let not the Wri-
 " ter of these Letters surprise you; or if
 " he has already done it, let him no lon-
 " ger abuse your Credulity, which advice I
 " think my self oblig'd to give you.

That is to say, iays *Cleander* Interrupting
 him, that both sides, by much Exclaiming
 and Advising against Prejudices, do all they
 can to fill us with Prepossessions; and by
 seeming to give us an Antidote against Poy-
 son, endeavour to make us swallow the Poy-
 son it self.

Very right, Answers *Eudoxus*, and in such
 occasions as these both Parties seldom fail
 of gaining their Ends, when either of them
 is heard without the other.

But

But I foresee says *Cleander*, that to Judge of the present matter, with that Equity, and Exactness you pretend, we shall have need of more than one Library. For I have not in mine, nor I fancy have you in yours, *Escobar*, *Fagundes*, *Della-Cruz*, *Vera-Cruz*, and all the rest, whose very Names so Frighten'd *Montaltius*, that he had much a do to believe they were Christians.

We shall have no want of that, Answers *Eudoxus*, I have a Friend, a Jansenist, who has all the Casuists of the Society, and who will be delighted to shew them to us. But I do not believe we ought to begin there; before we come to the Discussion of the passages in the Jesuite Divines, there are some General points, upon which we may Argue without the help of a Library. One of which, is *Pascal's* System of the Jesuites Policy, to make themselves Masters of the People's Consciences, not for the greater Glory of God, but for the greater Glory of the Society. It is an Article of large Extent, and many things depend upon it: And in the *Provincial Letters* great Care is taken, that the Readers shou'd never lose it quite out of sight: And if we take *Wendrocks*

Word, this is properly the Business, and the Subject matter of these Letters: This you may see by the Title he has given his latin Translation. * *Ludovici Montaltij the Jesu- Litteræ Provinciales, de morali, & politica Jesu- ites Moral- fuitarum disciplina.* Let us, I pray you, this Week, read with Care and Attention the

Pro-

* Lewis
Montalt's
Provincial
Letters, of
the Jesu-
ites Moral
and Politi-
cal Do-
ctrine.

Provincial Letters, and the Jesuites Answers, and every thing relating to this Subject; that we may afterwards Communicate our Reflections to one another; which done we will, if you please, descend to Particulars; to the end that once for all, we may choose our sides. With all my Heart, says *Cleander*, and you may depend upon it, that I will do it with all possible Exactness, and all the Care imaginable.

It must be acknowledg'd, Answers *Endoxus*, that these Letters have given the Jesuites Reputation a terrible Wound; and that they have Debauch'd and drawn away from them a vast Number of their Friends, in Court, City, and Country. Nor has any thing more increas'd the Number of their Adversaries: Never was there a Diversion made to better purpose, nor with great Effect than this. That Book alone has made more Jansenists, than *Jansenius's Augustinus*, and all Mr. *Arnauld's* Books together.

This Book has yet done more, adds *Cleander*; it has made in *France* a kind of a Third Party, which shall be mine, in Case *Montaltius* be not found to impose upon the Jesuites: It is of those, who Abhorring Novelties in the dispute of Grace, and in all other Controverted points, submit themselves sincerely to the Church, without wrangling by the unsincere Distinction of Fact and Right; and who likewise cannot bear the Relaxation of Morals, where with the Jesuites are reproach'd, and upon my Word
this

this Party is almost as Numerous as the other two.

Without doubt it ought to be very Numerous, says *Eudoxus*, and I look upon it to be somewhat like that, which was in *France* in the Beginning of *Henry* the IV's Reign, whilst he continu'd a Hugonot. The Zeal of Religion on one side, and the unjust pretensions of the Leaguers on the other, made an infinity of Persons stand Neuters, and hinder'd them from Declaring either for the League, or for the King, before he Imbrac'd the Religion of his Ancestors : But I much doubt whether the Conversion of the Jesuites wou'd have as good an effect for them, as that of the King had for himself ; and whether their innocence, if fully clear'd, wou'd wholly turn that Party to their side. The indifferent, and the well minded honest people wou'd do them justice: But how many are there who follow this third Party, either because they were not consider'd, nor courted by the Jansenists, nor by the Jesuites ; or because, how nice soever they are about the Article of Faith, they are not so in the Article of Charity ?

How many think you are there, who without Examining, as exactly as we intend to do, the Accusations against the Jesuites, have no other ground, nor other reason for the disadvantageous Judgments they pass upon the Doctrine, but the Authority,

thority of the *Provincial Letters*; or the Authority of some Persons, who have taken no more pains than they, to inform themselves of the Truth? How few in the World have taken care to defend themselves from being surpriz'd in this matter, either by reading the Jesuites Answers, which they have not so much as look'd into; or by examining and comparing the Passages, which these Fathers maintain, were alter'd, mangled and transpos'd; or by certain Reflections natural enough, which ought to have hinder'd them from precipitating their Judgment, in things of this nature, and importance? Believe me, Men, who in the same kind of Offices and Employments emulate or strive to out-do each other, Men who in the Schools maintain and defend contrary Opinions, and Men who being of the same Community or Society, do greatly love its Fame and Reputation, and wish it might Out-shine and excell all others, are very prone to pass a rash Judgment on the affairs of such, as may stand in their way, and give them any jealousy, or obstruct their glory or advancement. They are neither the Rules of Prudence, nor of the strictest Morals which are then always follow'd: But however it be, the Jesuites will for a long time, feel the effects of the blow the Jansenists have given them.

It

It is certain, Answers *Cleander*, that the Gentlemen of *Port-Royal* shew'd themselves Masters in the Art of Policy and Cunning : They were very near their Ruine ; the Doctrine of *Jansenius* had been condemn'd at *Rome* ; the condemnation receiv'd with all possible submission, not only in *France*, but likewise over all the Catholick Church ; and the King, by an exprefs Declaration, directed to all the Prelates of the Kingdom, had Commanded the Publication and Execution of it : He had sent the Popes Decree to the *Paris* Divines in the *Sorbon*, and an Order in Writing by Mr. *De la Mothe Hodencourt*, the then Bishop of *Rhemes*, that they should take care, for the time to come, that nothing, tho' never so little deviating from this Rule of Faith, shou'd be taught or advanc'd, either in Theses or Lessons by the Doctors or Batchelours of their Society. Upon this order, they made a Decree, prohibiting all Doctors and Batchelours from teaching or defending any of the Propositions condemn'd, upon pain of being Expell'd the University. The Clergy of *France*, then assembled at *Paris*, had Written to Pope *Innocent* the X. upon the conclusion of this important affair, Letters of Thanks and Congratulation, Sign'd by Cardinal *Mazarine*, and all the other Prelates. The distinction of Fact and Right, which seem'd to be the Parties last ressource, was, sometimes after detested by another Assembly of the Clergy, as a Wicked Evasion,

C

and

and pernicious Artifice of the *Port-Royal's*, to re-establish insensibly their Errors. Nor cou'd there possibly be any thing better done, to confound and break all this Party's measures, than the Circular Letter Written, upon this occasion, by the Bishops of this Assembly, to all the rest of the Bishops of the Kingdom; and their Letter, which, presently after they sent to the Pope, to acquaint his Holiness with this new difficulty and contrivance.

Mr. *Arnauld's* proposition, *That the Gospel points us out a just Man in the person of Saint Peter, who upon an occasion wanted Grace, wherein it cannot be said that he did not Sin*: After several Consultations in the *Sorbon* was Condemn'd, and Declar'd Rash, Wicked, Blasphemous, already Anathematiz'd, and Heretical: He himself turn'd out of the *Sorbon*, with Disgrace, his name Blotted out of the Catalogue of Doctors, and by the same Decree, all that shou'd come into their Assemblies, and all the Batchelours, that for the future shou'd hold Divinity Acts, were oblig'd to subscribe to this Censure and Condemnation. In a word, there never was any Party more scurvily handled and run down, than this was, both by the Ecclesiastick, and by the Secular Powers. When these cunning Men, all on a sudden, Altering the Scene, chang'd the whole Face of things; and at the same time that some pity'd, others blam'd, and not a few affronted them,

Specta-

and rejoyc'd at their Condition, they fell upon Acting a Comedy, that made the Spectators forget all, that had newly past; they started a fresh Game, and put a Trick upon the Publick almost without their perceiving it; and made them Hunt the Jesuites, upon whom turning short, they fell with Violence, Fury and Cunning; having at first made a shew, as if their design had been to run down the *Sorbon*; they put them upon the Defensive, and push'd them home so briskly, that they got Ground, and gain'd the Applauses of many, who a little before had no thoughts for them, but of Rage and Indignation. Infine, many, after they had for some timelook'd upon them as Corrupters of the Faith, were Insensibly drawn in, to consider them as the great Defenders and Restorers of Christian Morals, and the Discipline of the Church.

As far as I perceive, replies *Eudoxus*, you are well instructed in this History.

I was that Year at *Paris*, answers *Cleander*, where I finish'd my Studies in the Law. I had some Friends among both Parties, which made me improve, more than ever, the curiosity I always had to know what passes in such kind of disputes. I knew a great deal of the Intrigues of both sides, and I cou'd at that time have written admirably well the History of Jansenism.

Since it is so, said *Eudoxus*, Recollect I pray you the particular History, at least of the *Provincial Letters*, and tell me all

the Circumstances of the whole Affair. This perhaps may not be unuseful towards instructing us in the cause now in hand. With all my Heart, answers *Cleander*, I Remember them very well, and can satisfy you immediately.

Mr. *Arnauld* perceiv'd, that all the serious Apologies he cou'd make for *Jansenius* and himself, cou'd never miss of being seriously Examin'd; he was likewise well satisfy'd, whatever good opinion he had of his own Abilities, that having the Pope upon his Back, the King, the Chancellor of *France*, the Assemblies of the Clergy, the *Sorbon*, all the Universities, and [all the Communities (for Jansenism was every where Anathematiz'd) he cou'd not be long able to support the Cause. It is hard for a Man to have so many Accusers to except against so many Judges, to lose his Cause in so many Courts, and yet all this Notwithstanding to persuade the World that he is still Innocent. Being then upon the very Point of falling into a more grievous Misfortune than ever he had met in all his Life, that is, of being driven out of the *Sorbon*, with the Qualities of a Dangerous Fellow, a Disturber of the Publick, an Opiniator and a Heretick, he fram'd a Design, not to put by the blow, this he saw was unavoidable, but to make it matter of Sport to Himself and Friends; and to contrive things so, that the Publick might laugh at it;

it; in hopes that the People weary of the difficult Questions, which, for a long time, had busied the *Sorbon*, they might perhaps willingly take that occasion to divert themselves; and that then possibly the Farce might blot out all the impressions the precedent serious Scene had left. And this it was, that occasion'd the publishing of the first Letter to the Provincial: Who was not a Jack of Lent, a Man in the Clouds, as many believ'd, but a Real Person, Mr. *Perier* by name, Counsellor in the Court of *Exchequer* at *Clermont* in *Auvergne*.

I know what he was, says *Eudoxus*, interrupting him, it was he, that made the Famous experiment of the Quicksilver upon the Mountain *Puy de Damme*, at the Entreaty of his Brother in-Law Mr. *Pascal*.

The very same, answers *Cleander*; but altho' there are Eighteen Letters, under the Title of Letters to one in the Country, and which at this Day pass under the Name of Mr. *Pascal*, yet were they not all Written to that one and the same Man: Nor is it certain, as some will have it, that they were all Writ by Mr. *Pascal*. You your self may Remember, that only the first Ten are directed to the Country Gentleman. The Six which next follow, were Written to the Reverend Fathers the Jesuites, and the two last to Father *Annat*.

A Discourse upon

I know that, says *Exdokus*, but I am surpriz'd at what you tell me, that it is not certain, that all the Eighteen Letters are Mr. *Pascal's*. You see that Mr. *Perrault*, in his Dialogues, makes him the Author of them all without any exception. *It is*, says he, *the Illustrious Mr. Pascal with his Eighteen Provincial Letters*. And he that writes the Seventeenth Letter declares himself the Author of the preceeding Sixteen. *Wendrok* also in his latin Translation seems every where to suppose, they were all the Products of one Pen; what then can make you doubt it?

I have seen, answer'd *Cleander*, some Manuscript Memoirs, by which it appears, that the three first Letters were Mr. *Arnauld's*; and where it is also added, that this Doctor having sent them to Mr. *Pascal*, tho' at that time there was some little misunderstanding between them, Mr. *Pascal* judg'd it not Advantagious, to carry on the Raillery farther in such abstracted Subjects, as were treated of in those Letters: That in order to Engage, or amuse the Publick, it was necessary to find something more Material, and more Intelligible: That the Casuists decisions, was a much fitter subject for such kind of Pleasantries, and that it was not difficult, to expose and bring them into Play. Whereupon he propos'd to him in General a Scheme, how the work might be carried on; Which was so very pleasing to Mr. *Arnauld*, and all the *Port-Royal*, that they
wholly

wholly left him their Interests, as well in the manner and Conduct, as the Execution of this Affair: So that in a little time after, that is to say, about the end of *February* 1656. the fourth Letter under the former Title appear'd; which was the first of *Pascal's*, according to this Account, which I will not warrant, considering the Testimonies you have produc'd of Mr. *Perrault*, of *Wendrok*, that is to say, of Mr. *Nicole*, and of the Seventeenth Letter. And indeed the very stile of the Three first Letters determines me to follow the common Opinion: For there is in them too much lightness and humour, to come from Mr. *Arnauld*, and too much Gall and Bitterness, to fall from the Pen of this Doctor.

However it be, it is also Pretended, that notwithstanding the great Success of this fourth Letter, the Knight of *Meree* advis'd *Pascal* to lay aside absolutely the matter of Grace, which was also handled in this, altho' in reference to Morals, and to give himself a greater Latitude, than that Subject wou'd allow of: An advice, which he willingly follow'd to the Jesuites cost; whom he made answerable, in spite of all they cou'd say in their own defence, for the most Odious and most Extravagant things in Point of Morals, contain'd in the Satyr against the Casuists.

These indeed are considerable Particularities, says *Eudoxus*, and of which very few are inform'd. I have yet more curious and more certain ones to acquaint you with,
con-

continues *Cleander*, you know what our Writers of Comedies do commonly Practise, before they expose their works to the Judgment of the Publick; they have their Friends and Approvers, who are sure to cry them up, among whom there is commonly, some Lady of the first Rank, for Wit and Quality, who takes upon her self the Fate and setting off of the Play; and points out before hand to her Friends, all the several Places they are to Clap and Admire. It was concluded very fit and Convenient, not to neglect this Innocent kind of Artifice, to help forward the Success of the *Provincial Letters*. *Nevers* house, now the Pallace of *Conti*, was then the meeting Place of the wittiest Persons, and the most accomplish'd in *Paris*, invited thither by the Extraordinary Civility, Genteelness and Magnificence of *Madam du Plessu Guenegaud* the Secretary of State's Lady. The Gentlemen of *Port-Royal*, with whom this Lady entertain'd a great Correspondence, pitch'd upon her to bring the *Provincial Letters* into Reputation, even before they were Publish'd. Those who oftenest waited upon her, were the Abbot of — who at that time was very remarkable for his Wit and Merits, but yet had not then thought of Writing a Book Of the duties of a Monastick Life. Mr. — and Mr. — both afterwards Counsellors of State, and famous for their Superintendencies, and their Ambassies. Mr. — then a Huguenot, *Jouquet* the Superintendent's Favorite, and
some

some others. To these she Read the sixth Letter, which had been sent to her in Manuscript, and did not forget as they came in her way, to make them take Notice of all the Excellencies she her self had before observ'd in it.

You will easily believe, that these Gentlemen did not refuse to give in their Suffrages; not one of them was wanting in his Duty on this occasion. The praises, they every where gave this Letter, made all the World impatient to see so great a Master-piece; which soon after appear'd; and from *Paris* quickly spread it self over all the Provinces of the Kingdom; where it made such a clutter, such a Hurly burly, as put the Fathers of the Society into no small Consternation.

The Post never had so good a time on't, said *Endoxus*, interrupting him: Copies of it were sent to all the Cities of *France*: And altho' I was very little known to the Gentlemen of *Port-Royal*, I receiv'd from them a great Packet, post paid, in a City of *Britany* where I then was. I imparted the contents to my Friends, and we Read the Letter with a great deal of Pleasure.

They took almost the same method for the following Letters, answers *Cleander*; the seventh by that means, got as far as into Cardinal *Mazarin's* hands, who, as all others did, Laugh'd at it very heartily. The Eighth came not out till the following

ing Month, on purpose, it seems, to have it wish'd for: For every thing relating to this matter, seem'd to be carried on with great Art, Care, and Circumspection. Very few knew for certain the hand from whence these Letters came: All others did but guess at the Author. The Honour of them was given to Mr. *de Gomberville*, and this report was spread all over *Paris*: But he freed himself from it, by a Letter he Writ to his Friend, Father *Castillon*, at that time Rector of the Jesuites College.

In the mean time this mighty Success did not hinder a great many, after their Sport and fit of Laughter was over, from making some very serious Reflections; nor from being Scandaliz'd at the outrageous manner wherein the Jesuites were rail'd at, and the Reputation of a Society torn to pieces, which till then had not only pass'd for Men of Exemplary Lives and good Manners, but also of Eminent and Orthodox Learning. The very Marchioness of *Sablé*, tho' at that time very much in the Interests of the *Port-Royal*, cou'd not one Day refrain from asking *Pascal*, if he were very certain, that all he had Written in his Letters was true; for if all there said be not true, with what Conscience, says she, can you publish them, and every where decry so considerable a Body as that of the Jesuites? *Pascal* answer'd her, that it was their business who furnish'd him with the Memoires to take care

care of that, and not his, who did but order and put them together.

I know this particular Point to be true, continues *Cleander*, from two very worthy Persons of good Credit to whom the Marchioness of *Sablé* her self recounted it, more than once, in the later Years of her Life.

It seems to me, said *Endoxus*, that in reality *Pascal* did not Act very Conformably to the Principles of severe Morals: Nor do I know, that he cou'd find any one in those Principles he calls Loose or Relax'd, which, in an Affair of this Nature, wou'd have allow'd him to depend upon, or Govern himself, by the Eye-sight and Fidelity of Another: Especially knowing full well, that those who gave him the Papers, were declar'd Enemies to the Jesuites.

As to the rest, answer'd *Cleander*, after the Tenth, the following Letters were not altogether pure Attacks: For by this time *Pascal* was oblig'd to put himself upon the Defensive; because the Jesuites pretended, they had convinc'd the *Port-Royal* of a great number of Falsifications and Impostures, upon which, it wou'd not have consist'd with their Honour, to have been altogether Silent. Mr. *Nicole*, under the name of *Wendrok*, soon after runs in to their Succour, or rather was put on, or let loose by the Party, to finish and compleat the Ruin and Defeat of the Jesuites.

He

He begun, in a very Loud and High Tone, the Latin Commentaries, which he added to his Translation of the *Provincial Letters*; and in them treats the Jesuites like a Company of sad and miserable Wretches. In a word, the whole Contrivance Succeeded, even beyond the Contrivers own Expectations. And thus you have a brief Account of all I know, concerning the History of the *Provincial Letters*, of which, nothing more was at that time farther said.

Cleander took his leave of *Endoxus*, and they did not, as they had agreed, begin to speak any more of them for some Days after; that they might have time to read over, and consider what had been Written, on both sides, upon the Subject of the Jesuites Morals.

The

The Second Discourse.

C*leander* being come to *Eudoxus's* House, to begin their Discourses touching the matter propos'd, found him in his Closet, still busy'd in turning over several Books, for and against the Jesuites ; wherein he had made a great many Remarks, and laid them altogether upon his Table. He then said he, coming in, what think you now of the Jesuites Politicks, and the Reflections *Pascal* has made upon this Article ? Have you at last found the first part of Mr. *Perauld's* Panegyrick of the *Provincial Letters* true ? *Is there nothing but Solidity in their Reasonings ?* For this is a point of Reasoning : And it is an effect of Mr. *Pascal's* Sagacity, to have discover'd Mysteries till then so cunningly conceal'd : It is also much for his Honour, that he has open'd the Eyes of the World, in a matter of so great Importance.

Several things, says *Cleander*, make me suspect this System : It is indeed a System, as you very well call it : The Question is, whether what he has there asserted, be solidly and strongly prov'd and made out, or whether, at the bottom, it be nothing but a pure Hypothesis ; which being propos'd in a plausible manner, made the Reader at first sight say, that this might very well be : And which being continu'd, and always

ways supported, by the same kind of Artifice, do's so manage the Understanding, that he is at last perswaded, it is a most certain truth.

This in reality is the main point of the difficulty, Answer'd *Eudoxus*, and nothing cou'd be better stated. But let us look into the Book: It is at the beginning of the Fifth Letter, that *Pascal* lays open the Policy and Mysteries of the Jesuites: Out of which *Cleander* Read these words.

"See here, Sir, what I promis'd you:
 "These are the first Draughts of the
 "good Fathers, the Jesuites Morals: Of
 "those Eminent Men, for Learning and
 "Wisdom, who are all Guided by the
 "Spirit of God, which is more certain
 "than all Philosophy; perhaps you think
 "I am in jest: But I speak seriously, or
 "rather, it is they themselves that speak
 "in their Book, intituled *Imago primi seculi*;
 "I do but Copy their own words
 "in this part of the Encomium, as well
 "as in that which follows. It is a So-
 "ciety of Men, or rather of Angels,
 "who were foretold by *Isaias* in these
 "words, *Go forth you Angels Light and*
 "*Nimble*. Is not this a very clear Prophe-
 "cy of them? They are the Spirits of
 "Eagles, a Company of Phoenixes, for an
 "Author has lately discover'd, that there
 "are more Birds of this kind, than one,
 "at a time: They have chang'd the whole
 "Face of Christianity: You must needs
 "believe

"believe it, since they themselves affirm
"it; and you will quickly perceive it,
"by the Sequel of this Discourse, which
"will inform you of their Maxims. I was
"very desirous to be fully instructed in
"them; and wou'd not trust to what my
"Friend had said of them, but Resolv'd
"to see them with my own Eyes, but I
"found he had told me nothing but
"Truth: I believe he never tells a Lye:
"You will see that by the account of our
"Conferences. In one that I had with
"him, he told me such strange things,
"that I could hardly believe them; but
"he shew'd them in these Fathers own
"Books: Insomuch, that I had nothing to
"say in their Defence, but that they were
"the Opinions of some of their particular
"Divines, and therefore that it was un-
"just to impute them to the whole Body:
"And I assur'd him, I knew some of
"em, as severe, as those he had Quoted
"were Loose and Remiss. Hereupon he
"discover'd to me the Spirit of the Society,
"which is not known to all the World:
"And perhaps you will be very glad to
"understand it, which take in these his
"own words.

"You think, said he, to do them a
"great favour, by shewing that some of
"their Fathers, are as conformable to
"the Maxims of the Gospel, as others of
"them, are the contrary: And thence you
"will conclude, that the large Opinions
"are

"are not to be charg'd upon the whole
 "Society. I understand you very well,
 "for if they were to be charg'd upon the
 "whole, they wou'd never have suffer'd
 "that any of their Society shou'd have
 "publish'd so different Opinions. But since
 "they have also some among them, who
 "maintain licentious Doctrines, you ought
 "likewise to conclude, that the Doctrine of
 "the whole Society is not that which is
 "strictly Christian : For if that Consequence
 "were to be made, they wou'd never have
 "Tolerated such loose Opinions in any of their
 "Fathers. And what answer'd I, cou'd then
 "be the design of the whole Body ? It is
 "without doubt that they have no certain
 "form'd Design, and that every one has
 "the Liberty to say at all Adventures, what-
 "ever he thinks upon any Subject. That
 "cannot be answer'd he, so great a Body
 "cou'd not subsist, by so rash and incon-
 "siderate a Conduct ; nor without a Soul,
 "that directs and governs all its Motions.
 "Besides that, they have an Order to print
 "nothing without the Approbation of their
 "Superiors. But how said I, can those ve-
 "ry Superiors consent to Maxims so very
 "different ? That is, reply'd he, what I
 "wou'd have you understand. Know then,
 "that their Intention is not, to corrupt
 "Men's manners ; no, no, that is not their
 "design : But neither is the Reformation of
 "them their only Aim, that wou'd be a
 "Piece of bad Policy : But you may see what
 "their

“their thoughts are. They have so good
“an Opinion of themselves, as to believe,
“that it is both useful and necessary for the
“good of Religion, that their Credit shou’d
“reach every where, and that they shou’d
“Govern all Men’s Consciences: And be-
“cause the Gospel and severe Maxims are
“proper for some sort of Persons, they make
“use of them, as oft as Occasion requires.
“But because these Maxims do not agree
“with the design of the greatest Number
“of men, they lay them aside, when they
“have to do with any of this last sort; that
“they may have wherewithal to please and
“satisfie all the World. For this reason,
“having to do with Persons of all sorts;
“of different Tempers, Conditions, and
“Countries, they judg’d it necessary, to have
“Casuists suited to this great diversity.
“From this Principle, you’ll easily Judge,
“that if they had no others, but Casuists of
“loose Morals, they wou’d Ruin their Chief
“design; which is to get all the World in-
“to their own Conduct and Management;
“because those, who are truly Pious
“and Devout, wou’d endeavour to seek and
“find out a more certain way. But since
“there are but few of this sort, they do
“not need many severe Directors to guide
“them: They have a few severe ones, for
“the few Devout; but a vast Number of
“the loose ones for the Croud and Multi-
“tude of those that seek for Relaxation.

"It is by this obliging and accommodating
 "conduct, as Father *Patavinus* calls it, that
 "they open their arms to all the World:
 "for if any one comes to 'em, who is
 "resolv'd to restore his ill gotten Goods,
 "you need not fear they will put him by.
 "On the contrary, they will commend
 "and Confirm him in so holy a resolution:
 "But if another comes, that wou'd have
 "Absolution without Restitution; it will be
 "hard, if they do not find means to do
 "it, which they themselves will warrant.
 "By this course they keep all their Friends,
 "and secure themselves against their Enemies:
 "For if they be reproach'd with the
 "the looseness of their Morals, they imme-
 "diately produce their austere Directors,
 "together with some Books they have made
 "of the Rigor and Severity of the Chri-
 "stian-Law: And the simple People, and
 "such as do not look into the Bottom, and
 "the Depth of things, are contended and
 "put off with these kind of Proofs.

"Thus they are furnish'd for all sorts of
 "persons, and Answer so well according
 "to what is demanded, that when they are
 "in Countries, where a Crucify'd God passes
 "for Folly, they suppress the Scandal of
 "the Cross, and preach Jesus Christ a glo-
 "rious, not a suffering Saviour; as they have
 "done in the *Indies* and in *China*; where,
 "they have allow'd Christians, even the
 "practice of Idolatry, by the subtil in-
 "vention of making them hide under
 "their

" their Cloaths the Image of Jesus Christ :
 " to which they Teach them to direct
 " mentally, the Publick Adorations, which
 " they make to the Idol *Chacim-choan*, and
 " to their *Keumfucum*; as *Gravina* the Do-
 " minican objects against them, and as the
 " *Spanish* Memorial presented to *Philip* the
 " IV, King of *Spain*, by the Franciscans of
 " the *Philippine* Islands, reported by *Thomas*
 " *Hurvado* in his Book of Christian Mar-
 " tyrs, page 427, do's witness: Insomuch
 " that the Congregation of Cardinals, *De*
 " *propaganda fide* was oblig'd to forbid
 " the Jesuites, in particular, under pain
 " of Excommunication, not to suffer the
 " Adoration of Idols upon any pretext
 " whatsoever; nor to hide the Mystery of
 " the Holy Cross from those they instruct-
 " ed in Religion: Commanding them, ex-
 " pressly, not to Baptize any that were
 " Ignorant in this Point; and Injoyning
 " them, to expose openly in their Churches
 " the Image of the Crucifix; as is at
 " large set down in the Decree of this
 " Congregation, dated 9th. July, 1646, sign'd
 " by Cardinal *Caponi*. You see now, how
 " they have spread themselves over all the
 " Earth, by the help of the Doctrine of
 " probable Opinions, which is the Spring
 " and Ground of all this Irregularity and
 " Corruption.

It cannot but be Acknowledg'd, said
Eudoxus, crying out as soon as he had
 done Reading, that all this is Admirably

well said. These little bits of *Imago primi seculi*, are well brought in, and apply'd the best in the World: That plain short Stile he begins with; those little Jestling Reflections, in two words, by way of Parenthesis; *Is it not a clear Prophecy of them*— *I believe he never tells a Lye*; are at once, both Enlivening and Diverting. In that natural plain way of Relating a thing, that cunning Artifice to prepare the Readers mind, by finding ways to remove all Obstacles, which might hinder what one is about to say from being believ'd; there is not a word, that do's not answer his end, and serve to disarm the Jesuites before hand. This particular fact of the Idolatry in *China*, mention'd as it were but by Accident, or by the by, and, without any seeming Affectation, recounted in few words, but yet without omitting one single Circumstance that might contribute to its being believ'd as soon as spoken.

It's no small prejudice to the Jesuites, said *Cleander* interrupting him, that they do not own this thing, and that they pretend to have undeniably refus'd the Imposture. That's no matter, pursued *Eudoxus*: I find my self perswaded by this, almost in spite of me; and I am of Opinion, that a great many others ought to be so too. But observe how *Pascal*, in a few pages, has Compris'd and prepar'd all that was necessary for his chief Design; which

which is to make all the Jesuites Writers faults and mistakes to light upon, and be imputed to the whole Body; say what you please, this is a bit they cannot Swallow, or Digest; this little Piece, this particular Instance, is not to be answer'd. As to the rest, continues he, let that go for nothing: For I see you ready in your turn, to accuse me of being Prepossess'd in favour of *Pascal*: All that I pretend to say, is, that he has given this passage a delicate turn; express'd it so very finely, that nothing cou'd be more perswasive, or at least more seducing.

Whatever you wou'd say of it, answer'd *Cleander*, I see plainly, that the Jesuites are not very safe in your hands: And that without any great force upon your self, you cou'd stand up stily in defence of what I have just now Read to you, in case you shou'd not see it fully and perfectly refuted.

Not so fast, reply'd *Endoxus*, do not I pray distrust my Equity. I have newly vow'd, to be indifferent, and stand Neuter, between both Parties, and nothing is able so to dazzle me, as to make me mistake the Truth. 'Tis with the same disposition of mind, answer'd *Cleander*, that I am resolv'd to tell you plainly, and without Exaggeration, what may be said in favour of the Society.

The End and Policy of the Jesuites, said he, is to make themselves May.

all men's Consciences: Now there are two sorts of Christians; some that are truly Pious, who seek for a sure way, for whom the Jesuites have taken Care to have some severe Casuists; but a few for the few, whereas they have a Multitude of loose Casuists, who present themselves to the Multitude of those that seek for Liberty and Relaxation. Then he adds: See how they have spread themselves over all the Earth, by the Favour and Assistance of the Doctrine of Probability, which is the Source and Basis of all this Irregularity and Corruption.

You might have added the Direction of intention, said *Eudoxus* interrupting him, together with the Doctrine of Equivocations: For these, also as *Pascal* tells us, are main Points of the Jesuites Morals.

That's true, reply'd *Cleander*, but these Points as great and General as they are, may be look'd upon, but as particular Points, which we may Examine at leasure: And it seems to me, that for the present, we ought to Dive and Sift into nothing but their Politicks, the wonderful Intelligence they have among themselves for one and the same end; and which makes them by Concert and Contrivance, Act so effectually, for the Glory and Grandeur of their Society: And the admirable partition of the Rigorous and the relax'd Doctrine between their Doctors, of whom some are enjoyn'd to make the best of the First, and others of the Second; all aiming, tho' by so contrary means, By the favour and Assistance of the Doctrine of probable
Opi-

Opinions, at one and the same end. To have discover'd this, 'if you believe *Pascal*, Is to have found out the Spirit of the Society, which is not known to all the World. This is in reality, the most Curious part of this whole Affair: And if the Discovery of the Partition be Real and not Chimerical, if this particular single point be very certain, all that he afterwards says of the Jesuites, may very well be believ'd. I shou'd be no longer shock'd or offended at *Wendrok's* invectives against these Fathers, nor at the Horrible Injuries, wherewith he treats and oppresses them. But I declare to you, that I cannot easily conceive, nor seriously believe, that such a Project cou'd have been form'd, or carry'd on so long; that is to say, till *Pascal's* time, or at least till the Birth or springing up of Jansenism, without any Body's perceiving it; or that, during all the Wars and Disputes the Protestants have had with the Doctors of the Church of *Rome*, and wherein the Jesuites were always the first assaulted, not one of their obstinate Enemies, shou'd have thought of Attacking them on that side, and that a Thousand Men shou'd have set themselves industriously, to Examine, to Meditate, to Criticize upon, to decry their institute, to study their Conduct, and to search into the Secrets of their pretended Politics, and yet not to make this Discovery, is a thing, which really appears to me Incredible, and Morally Im possible.

For let us reason and argue a little, and found if it be possible, into the Depth of this Policy. By what person, I pray you, cou'd this strange Design be conceiv'd and brought forth? Was it by their founder St. *Ignatius*? Can we see, I do not say the Scheme, but the shadow, or least Idea of it in their Constitutions? Do any of the Decrees of their General Congregations carry a tendency to this end? Can we point at any one of their Generals, from St. *Ignatius* downwards, to this day, that has Plotted this Conspiracy, so fatal to the Gospel, and the purity of our Saviour's Morals? Was it not think you Father *Caraffa*, he who without dispute was one of the Holiest men of our Age, and who after he had Govern'd for some years, dyed but just as *Pascal* had attributed so good and laudable an Intention to the Society? For infine, to carry on a Project fix't and determin'd after this manner, and such as *Pascal* proposes it, the Execution of which depends upon the whole Body, or at least, upon a great Number of particular Members, who must have the same Prospects and Designs, there must be one Conductor and one Soul, with whom all these several particulars must have a Correspondence, to guide and influence the Motion. When *Titus Oates* and *Bedloe*, some years since, made a Scheme of a Plot in *England*, which cost Viscount *Stafford*, Mr. *Coleman*, and the five Jesuites their Lives, they did not forget a seeming probability and shew

shew of Truth. They made the General of the Jesuites, by the Popes permission, to dispatch all Commissions for the War, and dispose of all Officers of the Crown. The Witnesses Swore, they had seen a Patent Sealed with the Societies Seal, by which my Lord *Arundel* was constituted Lord High Chancellor of *England*, by another, my Lord *Powis* was made Lord High Treasurer; by a Third, by Lord *Bellasis* was declar'd General of the Army, that was to be raised against the King; of this Army my Lord *Peser* was appointed Lieutenant General, all sign'd by *Joannes Paulus Oliva*, General of the *Jesuites*. In this manner things were particularly resolv'd upon and specified: The pretended Head of the Plot, and all the other Conspirators were very well known, and all this was believ'd by the common People of *England*, and God knows what horrid things were then said of the Jesuites Politicks. I wou'd fain see something like that in this other Conspiracy, of which the Jesuites are Accus'd; especially since *Pascal* gives us to understand as he do's in the fifth *Provincial Letter*, that this great abuse, and total Subversion of our Saviours Morals, is not the effect of Hazard, nor of an Extravagant fancy, but a settled concerted matter; which altho it be not the Jesuites end, their Principal end, it is, however a Mean, agreed and resolv'd upon among them, and of which without any new Deliberation they daily make use, every one

one in his way, to bring about their main purpose and design.

Tom. 1.
P. 292.

It is pleasantly done of you, said *Eudoxus* interrupting him, to compare Mr. *Pascal* with *Oates* and *Bedloe*; those two Gallant Fellows, whose equally Gross and Infamous proceedings had so incens'd Mr. *Arnauld*, that in his Apology for the Catholicks, he cou'd not forbear calling them *Rogues* and *Villains*. As to the rest, I do not very well know, what answer Mr. *Pascal* wou'd have made you, if the Question had been put to himself: But I know, that in the place we have newly Read, he seems to have Obviated the Objection, and answer'd it before hand. For being desirous to Establish that Principle, which makes so great a part of all his Letters, that this Contrariety of severe and remiss Casuists, which is to be seen, as he says, in the Society, was not the Effect of Chance, nor of a Liberty, that every one in it might have, of following his own Caprice, or wild Fancy, in the choice of his Opinions, this is the manner he speaks in.

"He what cou'd there be, answer'd I
 "him, the design of the whole Body?
 "It must needs be, that they have no
 "certain fix't and determinate design,
 "and that every one has the Liberty to
 "say, at all Adventures, whatever he
 "thinks fit. That cannot be, reply'd he;
 "so great a Body cou'd not subsist with

“ a Rash Inconsiderate Conduct, or without a Soul that Rul’d and Govern’d all its Motions. Besides they have a particular Order, not to Print any thing, without leave from their Superiors. But how then, said I to him, can the Superiors consent to Maxims so very contrary? That is the thing I am to Acquaint you with, answer’d he, Know then, &c.

This is again repeated in the Ninth Letter, as a Point of the last Importance. “ And do you not know, says his Jesuite, that our Society is answerable for all the Books of our Fathers? I must needs instruct you in this matter, for it is very fit you shou’d know it: There is an Order in our Society, by which all sorts of Printers and Booksellers are forbid to sell any of our Fathers Works without the Approbation of the Divines and the Permission of the Superiors of our Society — Insomuch, that our whole Body is Responsible, for all the Books of every one of our Fathers: Whence it comes to pass, that no work of ours, which has not the Spirit of the Society is ever publish’d, and thus have I told you, in few words, what I judg’d was convenient for you to know.

By this you see, continu’d *Endoxus*, *Pascal* supposes, that this Policy resides in the Superiors of the Society; and that
it

it is, by concert and agreement with them, that the Inferiors do Act, in bringing about this design of the whole Body; and he do's not only suppose, but also farther endeavours to prove it, by observing and setting down what is very true, that they have a particular Order to Print nothing without their Superiours permission.

It is of these cunning words, reply'd *Cleander*, you wou'd now discourse, words which are thrown in, as it were by the by, without any seeming Affectation, and which yet notwithstanding make the deepest impression upon the Readers mind. Upon the coming forth of the Jesuites Apologies; they never fail'd to make a great noise of this their Rule, to Print nothing without the General's consent. But this week, as I was looking over all these matters, I was very desirous to satisfy my self in this Point, as well as in the others. To which end, I went lately to visit a Jesuite of my acquaintance, a Man of Wit and Consideration and put him upon this Subject. I told him, that this particular Order, known to be among their Rules, of Printing nothing without their Generals leave, was by their Adversaries made use of to their prejudice, and by Vertue of it, all the faults of particular Persons were attributed to the whole Body.

I see then, said he to me, that you also have been so good and easy, as to suffer your self to be trapan'd, drawn in and caught in this Net, as before you, several others have been. You call this a particular Order, as if it were not common to us, with almost all Communities and Bodies of Men, where there is any Regularity and Subordination; and yet notwithstanding it is but against us only, that it is Objected and Improv'd. But the manner alone, adds he, of Executing this Order, will convince you, of the Weakness of the Arguments our Enemies draw from this Topick: It is true, that we have this Rule or Order, to Print nothing without our Generals Permission, but it is not to be suppos'd, that the General himself Reads and passes his own Judgment upon all the Books Printed by the Jesuites in every part of the World. If that were so, his whole Business wou'd only be to Read Books: For there has been a General, under whose Government there were Volumes enough, made upon the single Controversies with the Protestants of Germany, Flanders, France and England, to have taken up and employ'd the whole time of his Generalship: But for your farther Satisfaction, you are to know, that the ordinary Method of Licencing Books is after this manner.

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The General gives the Provincials Power, to approve of all the Books in their own districts: But you must not fancy, that the Provincials themselves do Read these Books; No, no, their other Employments do not allow them leisure for such a work: But they Name three Persons to do it, upon whose Suffrages, they either give or refuse their approbation, and these three Persons in passing their Judgments, are oblig'd to follow, not their own particular Notions and Prejudices, but (especially in matters of Divinity) the Opinions commonly receiv'd in the Catholick Schools and Universities. This is usually the Rule they follow, wherein a great many other very good ones are Included. This is the way ordinarily taken for this Business, and it is impossible it shou'd be done otherwise. So that you see, there is little Difference between a Book printed upon the Approbation of three Doctors of the *Sorbon*, with Reference to the whole House of the *Sorbon*, and a Book Printed upon the Approbation of three Jesuite Divines, with Reference to the whole Society of Jesuites.

After the Father had thus Entertain'd me upon this subject, he put me in mind of the Persecutions, rais'd against the Society in Father *Coron's* time, and the beginning of their Establishment in *France*, occasion'd by Books, brought from *Italy* and other places to make the *French* Jesuites guilty of Treason against the State, or to be look'd upon as Enemies to the Liberties of the *Gallican* Church,

Church, and how the Court and Parliament in those days, notwithstanding their Prejudice, and the Suspicions that were continually suggested against them, did always in that Affair hearken to, and perfectly Govern themselves by Reason.

Now the matter being thus, continu'd *Cleander*, and in reality not being possible to be otherwise, do's it not appear to you, that the System of the Jesuites Politicks, which *Pascal* has built upon this weak and ruinous Foundation, is False and Malicious? And this being allow'd, wou'd not the Comparison I made, without pretending that it was very exact, be a little more so, than you thought of first? What a pleasant Argument is this? The Provincial of a Province in *Spain* approves a Book, upon the Suffrages, or Votes of three *Spaniards* of the Society; this Book then being approv'd by the Superior, contains or comprehends the Spirit of the whole Society. Now the Jesuites having several different Opinions, in their Books, about one and the same matter, this diversity among their Divines, which is every Day to be found, must be an effect of the General's politicks, who presides over all, and who takes care for the Glory and Benefit of the Society, to make and keep up this diversity of Opinions, at no less a price to the Church, than the Subversion of Christianity, and the Destruction of the Gospel: These are things, which a Man, upon the least

least Reflection, wou'd be asham'd to have once thought, or but even suspected.

Eudoxus satisfied with this account of *Cleanders*, said to him : You have indeed hit the Nail on the Head, and this simple Explanation you have made of the matter, discovers by it self alone, the weakness, the Essential weakness of all *Pascal's* Letters. But however, do not value your self too much upon the Honor of this my Confession: For I my self, for a long time, have had some scruples about this fine System, in Spite of the dazzling manner it is propos'd in: He includes, or supposes certain Paradoxes, which are highly improbable, and too remote from the common ordinary Notions and Ideas; for, according to what *Pascal* pretends to teach us of the Jesuites Government, all those who have had any share in it, must needs have been, and still are, not only great Politicians (a Commendation, which I my self know for certain, several of 'em do not deserve) but also most wicked Profligate Wretches, and the most resolv'd, and Incorrigible Libertines, who had absolutely Renounc'd all Piety, and Religion. But let me yet ask you once more, what according to *Pascal*, is the matter in dispute? Nothing less, than the Overturning and Confounding the whole Gospel, the introducing Morals, perfectly Carnal, instead of those taught us by our Saviour, the profaning our great-
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test and most August Mysteries; and that in cold Blood, by previous Agreement and methods, by measures expressly resolv'd on, marking out to every man the part he was to Act in this execrable Conspiracy, wherein some were to appear Harsh and Severe; others Gentle and Accommoding. So that not only the Superiours, but all their Divines, all their Confessors, all their Directors, must engage in so Damnable a Plot; that is to say, two thirds of this great Body: for excepting the young Men, who are not in holy Orders, all or almost all, some more some less, are Employ'd in Conducting and guiding of Souls. Now, to come to the matter of Fact, I am very confident, that neither you, nor I, nor any Person in *Paris*, nor in any other parts of *France*, nor even those they call Jansenists, will ever believe, that any Jesuite, or their Acquaintance, is capable of such an excess of Impiety. I never yet saw the Man, that said to me, of any one of them in particular: I know this Jesuite, to be a Libertine, an Atheist, a man without Conscience, and one that wou'd sell his Soul for the Glory and Interest of his Society: On the contrary, they give them in general the Honour of certain Virtues, which can as little subsist without Faith, and the fear of God, as Faith and the fear of God can with the Principles of this Damnable Policy. The Jansenists, from time to time, do make some common places in there Books, in favour

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of

of their own Party, which sometimes the Jesuites, finding them made to there hands, may I hope, be allow'd to apply to their own use. As for Example, that which is said in a little Book call'd *Le Pere Bouhours convaincu de Calomnie*, and which may serve for a handsome pithy Conclusion to all I have said on this Subject.

“He must be very corrupt himself and
 “Rotten at Heart, in the words of that
 “Author, who imagin'd his Neighbour cou'd
 “be Guilty of such desperate Wickedness
 “and Corruption; and none, but a Man ex-
 “treamly fond of the esteem of the World,
 “cou'd fancy that others, by a form'd de-
 “sign, wou'd be willing to Buy, at the price
 “of their Faith, and of their Salvation, a
 “vain Name and Reputation; or rather the
 “Mad foolish pleasure of being talk'd of,
 “no matter whether for Good, or for
 “Evil.

I will not Examine, continued *Eudoxus*, the Truth of this Reflection, but supposing it very probable, in Reference to any one particular; it ought to appear much more so, in reference to the Superiours, Confessors, Directors, and Missioners of the whole Society taken altogether; and it wou'd be in my opinion, a less wonder, to see among the Jansenist Doctors, one or two Hypocrites, Libertines in their Hearts, than to see this great number of Jesuites, without God, without Faith, and without Conscience.

But

But what do I say their Superiours, their Directors, their Missioners? After *Pascal* had unvail'd and discover'd all these pretended Mysteries, and that the *Provincial Letters* had been Read by all the Jesuites, after that, by Virtue of these Letters, so many People believ'd, they had a Right to Accuse them of their loose Morals; wou'd none of all those young Jesuites, from whom till then they had hid the Secret of their Order, and who for the most Part do not want Wit, have open'd their Eyes, and abhor'd to continue Members of so corrupted a Body? What desertion ought we not to have seen, by the favour of a motive so Specious and so reasonable as that? For it is not the same thing in this, as in other Orders: Here is always a Door open, or at least one that is easily open'd to those who are fully resolv'd to be gone. What fairer pretence cou'd any such have had, to Colour their baseness, or their inconstancy? And as for such as are sometimes turn'd out of the Society, for their Mis-behaviour and ill Conduct, cou'd they have had a more sure, and a more easy way to be Reveng'd, than to publish and reveal this Mystery? Or have the Superiours of the Society, over and above their Politicks, the art to Infatuate and Bewitch men, or at one bout, to make so great a number of persons Atheists, that have enter'd into their Order, for no other end, but to secure themselves against the Corruption of the World? Now from what I have

already said, it is clear, this policy of the Jesuites cou'd be no longer a Mystery to any of themselves; and being a Mystery, it wou'd be a Miracle, without example, if none among them shou'd have been Scandaliz'd at, and afterwards Discover'd this so Abominable and so Horrid an Impiety.

It wou'd be yet a much greater Prodigy, answer'd *Cleander*, to see Men of such Colours or Characters, as the Jesuites are sometimes painted in, strive for, and Unanimously tend to the Glory of their Society, by ways so different and so unequal, as are the Employments of this Society. Some are seen in Courts, in Credit and in Reputation, Respected, Applauded, and Honoured with the kindness and Confidence of Princes; whilst, at the same time, a very great Number Die of Cold and Hunger in the Forests of *Canada*: Others go, with all imaginable Joy and Chearfulness, to Ruin their Healths for the Remainder of their Lives, in the Isles of South *America*; where of Thirty, there are not found two, that in time are not destroy'd by the very Malignity of the Air; not to speak of those that have been hang'd in *England*, burnt or buried Alive in *Japan*, the common Fate of a great number of their Missioners. For you must understand, that it is plainly said, and publicly Printed, that the Jesuites in those Countries, are not one jot better than those of *France*. And let them say as much as they please, of their
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Morale
prat que
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2. Tom.

Trading and Enriching themselves in those far distant Countries, it is putting to great a value upon Traffick and Commerce; and I know none, how greedy so ever of Gain, that wou'd be Merchants upon such Terms. These good Fathers then will go with great content and Satisfaction to have themselves Roasted and Eaten Alive by the *Iroques* and wild *Americans*, and pass the Winters, in the Woods with Savages, without any other places of retreat, than a poor Hut, or a Cabain made of the Bark of Trees, where the Smoak blinds and choaks those that are forc'd to retire thither, to defend themselves against the Extremity and Bitterness of the Cold; and all this forsooth, only to have the Honour of Establisling over all the World, their loose Morals, and enlarging the glory of their Society; and to give to the Secular Preachers, sometimes invited to Preach upon St. *Ignatius's*-day, an occasion to Compliment the Jesuites of *Paris*, for their Zeal, their Functions, and their Apostolick labours. If this be so, I do not Despair, but that we may Live to see some time or other, a Society of High-way-men, spring-up, who all joyning together in the design of Robbing, Plundering, and Killing, will agree among themselves, that some of them shall peaceably Enjoy their Booties, and the Fruits of the others Labours, without ever exposing themselves to any danger; and that these, after they have sufficiently Rob'd and Plunder'd, without Enjoying any Profit or Advantage

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by all their Labours, will give themselves up to be Hang'd and broken Alive upon Wheelles, only for the Interest, and the Security of the rest of their Companions.

Self-love, said *Eudoxus*, is in Truth, too much Self-love, to devote it self so absolutely and so intirely to the publick Good; such a kind of Man is in Morals a Chimerical Whimsey, and it were meer Madness to think there cou'd be found a Man who out of Zeal to the common interest, wou'd wholly forget or deny himself, and sacrifice his ease and quiet, his Pleasures, his Satisfaction, and his Life, to the Glory of the Body, whereof he is a Member, without once thinking of his own particular. I wou'd say to him, and to all like him, what a Protestant Minister some years ago said to a Jesuite he met Travailing towards *China*. He ask'd him what he had got from the Pope to engage himself in so long, so troublesome, and so dangerous a Voyage: Nothing, answer'd the Jesuite. Ho, said the Minister in his Dutch Latin, *Bene stulti estis*

You are a
company of
Fools. vos.

Let. du.P.
Verbieft.

That wou'd be, without doubt, answer'd *Cleander*, a very refin'd piece of Vanity, and an act of Pride, of a very particular Nature: It is very rare to see but two Men of the same Rank and Quality, the same Age, and as near as possible, of equal Wit and Merit, agree without falling out, or without Hurting or Injuring one another upon Occasion, if they be but never

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ver so little touch'd with Vain-Glory, or Possess'd with the Spirit of Pride: And yet one may see thousands of Men, the Vainest that ever were, if you'll believe the Author of the System, we are examining; of which the greatest part have Wit and Learning, and who naturally speaking, ought to Rival one another in Employments; I say, one may see them, accept of, and do their Duty without murmuring, in Posts that are most extreemly unequal, and between which, there is as much difference, for the Conveniences of Life, for Diet, and for Lodging, for Conversation, for Employment, and for all the Natural Satisfactions of the mind, as there is between the Fairest and greatest Cities of this Kingdom, and the Wildest and most Dreadful Desarts of *America*, and *Momotapa*. Certainly, if this be the effect either of Vanity, or of Policy, one may very well call it, a most Extraordinary and Incomparable Master-piece. So that whatever the Author of the *Parallele des Anciens & des Modernes* thinks of it, I will deduct out of the Panegyrick, he has made of the *Provincial Letters*, his *Solidity of Reasoning*, or *Arguing*, at least upon this first and most principle Article. I can, in this Point, compare at best *Pascal's* cunning but to the Artifice of Skillful Painters in perspective, who produce and expose pieces, which at first View, pleasantly deceive and Inveigle the lookers

on, to make rash and false Judgments; but such indeed, as are easily and soon Corrected, by Reason and Reflexion. Nothing, said *Eudoxus*, can be better, more full, and more Expressive than this your Comparison.

I have something yet to say, answer'd *Cleander*, of greater Force, and much more to the purpose; and which comes so naturally into a Man's mind, who Reads the *Provincial Letters* with never so little Attention, and without Prepossession, that certainly, it cou'd not have escap'd your own Thoughts and Reflection. *Pascal* do's not at all keep his word with us. He undertakes to give us the Character of a Policy, particular to the Jesuites, as the most Subtile and Crafty, that ever was Invented or Contriv'd by the Wit of Man: He promises to make us see into its inmost Recesses, and find out the finest and most delicate parts of this Mystery; but how, I pray, do's he go about it? No doubt one wou'd think very Learnedly and Profoundly: But alas! After all, he makes the Jesuites choose very wisely, meanes to Arrive at their ends, which generally speaking, are common to theirs, with all other Orders; with all other Communities, and with all Universities: And by Consequence either do not prove, that these Fathers are more Subtile than others, or else, that others are full as Cunning as they.

And

And to make plausible this Diversity of Directors, of which some are easy and Complaisant, others Rigorous and Severe, he has made the Jesuites the Inventors of the Doctrine of probable Opinions in Divinity; by which, says he, the contrariety of Decisions is not only permitted, but also made useful and necessary.

That is not an ill Thought, said *Eudoxus*; and this diversity of Directors, of whom some determine severely, others loosely, seems very like Truth, and probable enough according to the Doctrine of probabilities by which very often some do in reality decide the cases propos'd in a contrary manner to what others do.

That is true, answer'd *Clauder*; but as ill luck wou'd have it for *Pascal*, it is too well known, that this Doctrine is much Older than the Jesuites: And that it is so far from being peculiar to them, that before it was decried and run down by the Horrible Frightful Figures, wherein it was represented, that is to say, till within these Thirty or Forty Years, it was taught every where, in all the Schools of Christendom. Infomuch, that the Jesuites to free themselves from the Imputation, have shewn by a Book expressly written, that this Opinion, whatever it be, is no more an Opinion of theirs, than it is of the Divines of the *Sorbon*, or of those of *Louvain*, of the *Dominicans*, of the *Franciscans*, and of all others; maintaining, and in my Opinion fully

Quæstio
facti.

fully proving, that they never taught any thing in this matter, but what was taught by the chief, and almost all the Doctors of these several Shools and Universities. I will shew you this Book, whenever you will: For the proof of this matter of Fact, which is most certainly true, wou'd carry us too far away from our present business. In the mean time, give me leave to make this Conclusion: That if the Doctrine of probable Opinions, be the secret and Essential Point of the Jesuites Politicks, the *Dominicans*, the *Franciscans*, the *Augustins*, the *Sorbon*, the University of *Louvain* and all others, are to the full at least as knowing as they, in matters of Policy: And that on one side, they do the Jesuites too much Honour, in giving them more Wit and more Learning, than to all these famous Societies; and on the other, the greatest Injustice in the World, by making them under this pretence, the sole Authors of the real or pretended Corruption of Christian Morals.

To which I will add; that you shall not only find in all these several Bodies, this wonderful Foundation of the Jesuites Policy, I mean the Doctrine of probable Opinions, together with all that depends upon it; but I will also shew you, and in the same way, that *Pascal* has made use of, with so much Wit, and so much Charity to the Jesuites, that among the Divines of the *Sorbon* and of *Louvain*, among the

Domini-

Dominicans, and other Religious Orders, the two sorts of Directors he mentions, the severe and the easy ones, are without Controversy, to be found; and by substituting the names of these Communities, instead of the Jesuites, I will prepare you, by the fifth *Provincial Letter*, to hear their Panegyrick, exactly like to that, which *Pascal* has made for the Society. I may perhaps Retrench out of it, the Story of *John d'Alba*, that of the probable Box on the Ear at *Compiègne*, some strokes and touches of *Imago primi seculi*: But searching on a little farther, I shall not miss of enough and to spare, to make amends for the Retrenchment. And I shall find very near as much to Divert my self upon this Subject, as *Pascal* has done. I will make my self the same Sport, and with the same Series of Collections out of several Authors, heap'd up together, and dispos'd according to my own Fancy; I will draw the same Consequences, make the same Comparisons, the same Invectives, and the same Applications; and I will end with an Address to the *Dominicans*, or to others as *Pascal* has finish'd his Thirteenth Letter with one to the Jesuites, in these words.

"Let us then Conclude, my Fathers, that
"since your probability makes the good O-
"pinions of some of your Authors un-useful
"to the Church, and only useful to your
"Politicks, they serve but to shew by their
"Contrariety your double Heartedness,
"the

A Discourse upon

“ the insincerity of your dealings, which you
 “ have plainly Discover’d by Declaring to us,
 “ that you have some of your Divines on
 “ one side against Murder, and that on the
 “ other you have many more eminent Ca-
 “ suists for it: To the end, you may have two
 “ ways to offer Men, destroying thereby the
 “ Simplicity of the Spirit of God, who Curses
 “ all double minded People, who provide
 “ for themselves two paths to walk in, *Ve*
duplici corde, & Inгредиenti duabus vijs.

The Jesuites answer’d, *Eudoxus* have long since in their Apologies made this Observation, which effectually and Irrefragably proves, if it be True, what you intended to make out, that *Pascal’s* way of arguing in this matter is not *solid*, taking the word *solid* in its common ordinary Notion and acceptation. But it seems the Author of the Parallele has form’d of it to himself a Notion of much greater Extent or Latitude. Perhaps as a Member of the Academy he may have, or pretend to have, a right over the Signification of Words. How weak soever the Arguments we treat of may be in themselves, the Wit which made use of them has given them some strength. Is it not to think, and in some manner to Write *solidly*, to go directly to his end, and to know how to guide and Conduct his Readers to it; to Engage them in his Interests, to inspire them with what thoughts he pleases, and to make them say their Author is in the Right, and that his Adversaries are for certain in the wrong?

Has

Has not *Pascal* got what he aim'd at ; and obtain'd his design ? He has made his Book to be read by all the World, and be believ'd by many ; he has made, almost every thing he has said in this matter, plausible, and currant. Exact truth was not the Rule he follow'd, at least in the point we now speak of. Christian Charity, a word much made use of in the *Port-Royal* Books, has a little suffer'd by it, and nothing can be plainer, than that in this he has not acted by the strict Laws of severe Morals. But it has produc'd at least the Effect he intended : For my part, I'll call this being *Solid*, if it were but to Pleasure, or Compliment Mr. *Per-rault*. But to come to the Point, the bottom of the matter, continues he ; do you think that *Pascal* was in earnest, and had a mind to be believ'd in all he said ? Surely his only Thoughts were to gratify his Friends, and gain himself a Reputation : This it was without doubt which made him so very desirous to divert both himself, and the Publick.

Pardon me, said *Cleander* interrupting him, you do not fully consider what *Pascal* had in prospect : See what *Wendrobb* says of it : Whereupon he open'd and Read him the latter part of his first Note upon the Eleventh Letter, wherein he speaks after this manner. " To believe " that *Montaltius* had no design in these " Letters, but Merriment and Sport, or to " make Men Laugh at the Jesuites cost, " and

“and divert the World by his witty Writ-
 “ings, is to make an unjust and false
 “Judgment of them. He propos’d to him-
 “self a more serious, and a more Holy end,
 “and aim’d altogether at the Church and
 “the Jesuites advantage.

Ay marry Sir, this is fine, good indeed,
 and very likely, answer’d *Eudoxus* Laugh-
 ing, as if I did not know *Wendrok* and his
 Friends, and understand their meaning, ’twas
 no doubt, for the good and benefit of the
 Jesuites, and in meer Charity to ’em, that
 they writ the *Provincial Letters* and sent
 them about to every Body; that they first
 presented them to their Prosylites for a fifth
 Gospel; and that since, within these two years,
 their Friends the Religious of — order’d
 them to be Read in the Pensioners Refectory
 that they Publish’d six or seven Tomes of
 their practical Morals; and that in the Se-
 minary of the Diocess of — this Book was
 formerly Recommended to such as were to
 Enter into holy Orders, for their Spiritual
 Lectures; that they got all sorts of Libels
 against the Society to be sent from *Japan*,
 and from *China*, from the *Philipine Islands*,
 and from *Paraguay*; that they made the *Je-*
suites Theatre the Maddest, and as is said, the
 most Extravagantly Slanderous piece that
 ever was seen, pass under the Name, and for
 the work of a most Holy and Illustrious
 Spanish Bishop; and that they still Daily
 give themselves, upon every occasion, a
 loose against these Fathers, endeavouring any
 how

how to destroy and subvert their Reputations; Railing and Inveighing bitterly against them, in their Books, and in all Companies, and Conversations. *St. Paul*, in his Enumeration to the *Corinthians* of the effects of Charity, has forgot to make mention of any of these kinds; which makes me often doubt whether Jansenist Charity be of the same species, or kind with Christian Charity. And to speak my thought freely, I never saw any thing more odd, nor to say more Sacrilegious, than the Union they make of the Charity inspir'd by the Holy Ghost, with that Gall, Bitterness, and Animosity, which on all occasions, they shew and express, and which they endeavour to Inspire into all Mankind, both in Private and in Publick. I do assure you, that this very Reflection alone, wou'd have hinder'd me from closing with this Party, from being drawn in, Dup'd, or made one of their Cullies: And I am surpris'd to think, how Men of Wit cou'd hope, or expect long, to blind or dazzle the World by this method. For tho' it be mightily corrupted, it has yet Judgment enough left, to discern and distinguish, whether some things proceed from the Spirit of God, or from Malice and Passion.

And as for me, adds *Cleander*, I never saw this admirable secret, of Sanctifying the most grievous Injuries and Invectives, practis'd on a hundred Occasions, by *Mr. Arnauld* and his Friends, without being mov'd to Laughter. I am persuaded if

Moliere

Moliere had but brought a second *Tartuff* upon the Stage, he wou'd have given him this Character; and thereby have diverted the Spectators as much as by the first. But I plainly perceive, continu'd *Cleander*, that we are fully agreed about the Idea we have form'd to our selves, of the Scheme *Pascal* has drawn of the Jesuites Politicks. You pardon *Perrault* his having call'd it *solid*, since the Author has obtain'd his end, and that he had the Skill, according to the design he had fram'd to himself, to make all he said pass for, or at least, appear like Truth; and at the same to give the Reader so much Pleasure and Diversion, as to hinder him from Reflecting upon the Weakness and Vanity of his System: This I wou'd have you pass by and allow me.

You will also grant me, that looking narrowly into things, this Policy so particular, so Mysterious, and at the same time, so Execrable, is a meer empty Fantome; which taken out of the Fine and Advantageous Cloaths he had Dress'd it in, has nothing in it even of probability; nor can have any except in *England*, or in *Holland*, where a Jesuite, and a Wizard, or a Conjuror, passes among the Generality, for one and the same thing,

Your Thoughts and mine, answers *Endoxus*, do perfectly agree: But this being suppos'd, cannot we now make at least, upon this particular Article, the same Reflections

fections, that the Marchionesse of *Sablè* did, of which you spoke in our former Conversation; and ask with what Conscience *Pascal* cou'd Divert himself and the World, by a Notion or Idea, which however empty and groundless it appears, and really is to any one, that gives himself but a little Trouble to examine it, leaves notwithstanding a most frightful Impression on the Minds of the greatest part of his Readers? By what Principle of Charity, or Honesty, has he endeavour'd in the following Letters to Fortify and Strengthen this Impression, till he has given this Idea Root and Footing, and made it familiar to all People; and afterwards taking it for an undeniable Truth, he has made use of it, to enable him to tear in pieces most unmercifully the Reputation of so considerable a Body, as that of the Jesuites: For as you very well observ'd a little while ago, *Pascal's* Pleasanteries got more Ground and Credit, than several at first thought they ever cou'd or did deserve. From this Hypothesis or Supposition of the Jesuites Plot to Aggrandize their Society, he claims a Right to say whatever he pleases; and makes them Sacrifice all things even to the very Gospel to bring it about; he makes use of it to have this Society look'd upon as the Plague of the Church, and to make every thing they either say or do be suspected. Upon this Principle a Case ill decided by a Divine of this Society, must not be allow'd, as in

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another Man, to be an effect of Humane Weakness, but a wilful Crime, and a pre-meditated attempt against the Doctrine of Jesus Christ. They may pretend, but all in vain, that Twenty of the most Eminent Divines of the Society were of a contrary Opinion; that was order'd, and done on purpose, for no other end, but to Establish his System, of the Division of Directors into two sorts, the one Rigid and severe, the other Soft and Compleasant. Whatever course the Jesuites take to defend themselves, *Pascal* still renews his Attacks against them, and Re-inforces all by this common place.

That is to say, adds *Cleander*, that this false System, which is taken for granted in all the *Provincial Letters*, and from whence all that is besides contain'd in them, derives its force, is a most horrible Calumny and an Imposture carried on, and continu'd from one end to the other.

Why did not the Jesuites, answer'd *Eudoxus*, make this be perceiv'd, when those Letters were first publish'd? This foolish Notion, which upon the first serious Reflection falls to the Ground, having been once remov'd, all the World after a fit of Laughter, wou'd have entertain'd no Thoughts, but of Indignation against this Champion of severe Morals, and against those that had Relax'd them, perceiving plainly that their Actions were quite contrary to the Maxims which they preach'd. Before the

the Jesuites went about to convince him, as they undertook to do, of his Nine and Twenty particular Falshoods and Impostures, they ought to have begun with this General and Essential Imposture. And this being once prov'd, than which nothing was more easy, all the World wou'd have been prepar'd to receive the rest as they deserv'd: It wou'd have ruin'd beforehand the whole Strength of *Pascal's* replies, all which turn upon this Hinge, as well as his first Accusations. The Jesuites not having soon enough chas'd away this Spirit or Phantom, it became a Bugbear, to frighten from them an Infinity of Persons: And I Confess to you, that with this Preposition, I my self shou'd have found very little difference between the Direction of Jesuites, and the Direction of Anti-Christ.

And it appears to me, that those who believ'd *Pascal*, have not done enough: For upon supposition of a Discovery made of such a Correspondence, and such a Plot, Actually on foot among the Jesuites, against the Morals of our Saviour, they ought every Man of 'em to be Drown'd, or treated as Convicted and Obstinate Jews are treated by the Spanish Inquisition: Fire and Fagot for such a Crime, well and clearly prov'd and made out, wou'd have been by far too small a punishment.

What a Sentence is this you pronounce? Says *Cleander* Laughing. God defend the Jesuites from falling under the Hands of a true downright Jansenist, so severe as you in his Opinion. I am satisfy'd, you wou'd

not be long about the Work, or do it at twice, but be of the good Religious Spaniards humour, who even while Saint Ignace was alive, said very unkindly, *That all the Jesuites from Perpignan to Seville ought to be Burnt.* Paschal was not willing to carry things so far; 'tis true, that he said very plainly, and without mincing of the matter, that the Jesuites had Plotted and Concerted among themselves the Destruction of Christian Morals, to the end their Confessionals and their Churches might be well fill'd: That this was a settled premeditated design; and that for the Execution of this fine Project, their Doctors and Directors had every one, their several parts mark'd and pointed out: But he easily foresaw, that upon his word alone, the Work wou'd not be presently undertaken, he did not expect that this at first wou'd be believ'd like an Article of Faith; It was sufficient for his purpose, to make the thing probable: And but only to doubt, or suspect it was enough in the minds of many Honest Men, to produce the Effect he aim'd at: Which was to make them first mistrust the Jesuites, and afterwrds to banish them their Companies. More was not necessary, for an infinity of People, who have no great good will for them, to engage them to declaim aloud against the Publick disorders, or to bemoan, in soft whispers in their Friends ears, the general depravation of Manners, occasion'd by the relaxation
and

and corruption of the Society; and believe me, those very Declamations and Bemoanings alone, are sufficiently powerful to prepossess and fill Peoples heads with groundless Fancies, and obstinate Opinions, which was all that *Pascal* propos'd to himself, or at least, the Party by his means: After whom comes *Wendrok*, not railing like him, but speaking against the Jesuites, the most frightful Injuries, Malice cou'd invent; and persuading many, by the confidence alone of his Assertions, to believe, that all he had said was true. As for my self, I have seen a well govern'd Community at *Paris*, and at Court a certain Lord, very Pious, and very Conscientious, suppose as a Matter of Fact, of which there cou'd not be the least doubt, that the Jesuites Morals were loose and corrupted Morals; a truth, say they, plainly shewn and made out by the *Provincial Letters*, and by *Wendrok*. Father——, a very inwardly devout and good religious Man, has always entertain'd me in this manner upon this subject. Mr. ——, a most Vertuous and Saint-like Priest, advis'd me to break off all Commerce with the Jesuites.

What do's all this prove, said *Eudoxus*, interrupting him, and almost angry, but that *Pascal* is the most skilful, the most malicious, and the most dangerous of all Impostors? And that by imposing upon the Jesuites a Crime as black and grievous, as it is chimerical,

and morally impossible, that he had Wit enough to make plausible so extravagant a Calumny; and that he is guilty of all the false and rash Judgments that have been already, and still are daily made upon this subject.

Altho' my Thoughts upon this whole matter, are almost the same with yours, answer'd *Cleander*, yet wou'd I not willingly declare them so plainly, and without Reserve. *Pascal*, an Impostor! That's an Expression seldom made use of towards him: He is commonly call'd the Illustrious, and the admirable Mr. *Pascal*.

Very well, reply'd *Endoxus*, but yet this Illustrious, this admirable Mr. *Pascal*, whom you are somewhat shy and unwilling to call an Impostor, was treated in the Court of Justice, just as Impostors are us'd to be. His *Provincial Letters* were publicly Burnt with Infamy, by the Judgment and Order of the Parliament of *Province*, declaring them full of Calumnies, Falshoods, Suppositions, and Defamations: These are the express words of the Sentence, which you may Read at the end of the Jesuites answers to the *Provincial Letters*. You may also see at the end at the small Collection made after the Judgment of the Parliament of *Aix*, the Commendations given by the Arch-Bishop of *Mechlin* to those Letters; which he calls *Injurious, Scandalous, and Deceitful Impostures*, and Graces their Authors with the Title of *Insolent Detractors and Calumniators*

Approb.
des Re-
pons. aux
Provinc.

niators. I remember, added *Eudoxus*; that turning over lately some old Papers, I found one concerning this Subject, and loe here it stands upon this shelf; it is the Judgment given of the *Provincial Letters*, and *Wendrok's* Notes upon them, by certain Bishops of *France*, and Doctors of the *Sorbon*, who by the Kings Command, had had the Examination of them.

" We, the undernamed persons, appointed,
 " by the Order of the King, to give our
 " Judgment of a Book, call'd the *Provincial*
 " *Letters of Lewis Montaltius*, &c. Do
 " certifie and declare, that having Carefully
 " and Diligently Examined this Book, we
 " find *Jansenius's* Heresies, condemn'd by
 " the Church, contain'd and defended there-
 " in: And that, not only in these Letters,
 " but in the *Notes also of William Wendrok*,
 " and in the *Disquisitions of Paulus Ireneus*,
 " thereunto annex'd. That this thing is
 " so evident, that it cannot be deny'd
 " by any, who have either Read or Un-
 " derstood this Book: Or, which is yet
 " worse, who do not hold for Heretical,
 " what the Popes, the *Gallican Church*, and
 " the *Paris Divines* have Declar'd and Con-
 " demn'd for Heretical. We do further Testifie
 " that Slander and Insolence are so Natu-
 " ral to these three Authors, that except-
 " ing the *Jansenists*, they spare no Body
 " whatsoever: Neither Popes, nor Bishops,
 " neither the King, nor his Ministers of
 " State, neither the Divines of the Uni-
 " versity

“versity of *Paris*, nor Religious Orders;
 “and therefore we Judge, that this Book
 “do’s deserve all the Punishments appoint-
 “ed by Law, for Defamatory and Hereti-
 “cal Libels: Dated at *Paris* the 7th. of
 “September 1660.

Henry de la Motte Bishop of *Remes*.

Hardouine Bishop of *Rhodes*.

Francis Bishop of *Amiens*.

Charles Bishop of *Soissons*.

Chapelas Curate of *Saint James’s*.

Morel, Bail, *Nicoolai*, *Grandin*, *Sauffoy*, de
Gancy, *Chamillard*, de *Lestocq*.

What say you to this, continues *Eudoxus*?
 I am of Opinion, that if *Pascal’s* Friends
 had not been as kind to him, as he was
 to them, *Pascal*, the Impostour, wou’d not
 have been an Expression so much out of
 Fashion, as it is at this Day. And I cannot
 but admire, that the good Fathers, the
 Jesuites, can suffer that all this shou’d be
 forgotten by the publick.

Pascal’s Friends, answers *Cleander*, do give
 out, that all these Orders, Judgments, and
 Censures were obtain’d purely by the Credit,
 Interest, and Intrigues of the Fathers of the
 Society.

They must of necessity say so, reply’d *Eudoxus*; what else cou’d they possibly say? But are we, I pray you, bound to believe them? Altho’ there had been no other thing in the *Provincial Letters* false, but this one
 Funda-

Fundamental Article, which of it self falls to the Ground, the Order of Council of State, and the Decree of the Parliament of *Province*, and the Bishop of *Mechlin's* Censure wou'd have been most Just and Equitable: And this very thing alone wou'd have been a strong prejudice against all the rest.

Nothing of prejudice, I beseech you, said *Cleander*, Interrupting: Be but a little Patient; you seem to much disturb'd: We have hitherto judg'd by pure reason, and not by Passion; let us continue to do so still. The Jesuites Politicks, in this respect, is a meer Chimera, a foolish Fancy: *Pascal's* System has nothing in it of Likelihood, or Probability: If the Jesuites have corrupted our Morals, it was not by Concert or Agreement with one another; and *Pascals* Jansenist has not done Prudently, in declaring, so strongly, in the fifth *Provincial Letter*, against what they said to him, that the Diversity of Dicisions, among the Jesuite Divines, did not proceed so much from a Plot and Conspiracy, as from too great a Liberty they all took of saying whatever came into their Thoughts: He shou'd have reserv'd for himself this Loop-hole in case of necessity: But, in spite of his Teeth, notwithstanding all his Evasions he must have Recourse to that at last. Let us then examine whether he be not more sincere in the Remainder, and whether the Jesuites cause be as good, and as easy to be Defended
in

in the other points, as in this. Let whatever *Pascal* has said upon the Empty and Idle Supposition of two kinds of Directors, go for nothing: This is a Childish Fancy, and a perfect Jest, without the least appearance of Truth. Let us not suffer ourselves to be surpris'd by these Malicious and Artificial tricks, which having no Solid Foundation, subsist but in the Air, in the Brains of Whimsical men. *Behold my Fathers, a further effect, a greater secret of your Politicks, and a more pernicious Consequence of your wicked Designs*; together with a hundred more such like Discourses; all this is but whip'd Cream, a Phantastical Bubble, which is far from being Solid, and signifies just nothing. Let us if you please, begin first with the Examination of the Article of probable Opinions, the Foundation and Ground-work, if you'll believe *Pascal*, of the Jesuites Policy. With all my Heart said *Endoxus*: But the matter is difficult and curious, and I know not whether we shall be able to compass it, without the Help and Assistance of some others.

The

The Third Discourse.

CLeander, coming to *Eudoxus's* House, where they were to go on with their Conferences, found there the Abbot of — a Learned Man, but Free, Open-Hearted, and exceeding upright, about Fifty Years Old, and one who in all his Life, cou'd never endure to see Men trick and deceive others: He cou'd not Comprehend, how Men cou'd possibly be unsincere, and cou'd easily pardon all faults, but that of double Dealing; which Astonish'd and Vex'd him so much, that he was often Tempted with *Moliers* Man-Hater, to Renounce and Quit the World, to avoid the Vexation and Displeasure of hearing a Cheat and a Lye Commended and Applauded at the Expence of Truth. *Pascal* had the Honour of being Esteem'd by this Gentleman for such a Person. The Wit, the Quaint Expressions, and the Facetious Railery, which he lik'd very well in other Works, did not at all move him in the *Provincial Letters*: He cou'd not bear hearing them Commended; and he was wont to say, that the only praise the Authors deserv'd, was such as ought to be given to a Skilful Poysoner, who knew how to mix and prepare his Poyson so Artificially, that all the World shoud find the tasting of it Pleasant.

Eudoxus,

Eudoxus who us'd to be sometimes very much Delighted with the Abbot's Zeal for Sincerity, had almost upon *Cleander's* coming in put him into that Humour: He had only shewn him the second Tome of the *Parallele des Anciens & des Modernes*, and ask'd him, whether he had ever Read that piece; he look'd upon the Title, and having open'd it at a place that was mark'd, he hit upon the Panegyrick of the *Provincial Letters*; of which he had no sooner Read three or four Lines, than he threw it down, saying, he never had, nor ever wou'd Read that Book: Is it possible added he with Indignation, that the Publick will never be Reveng'd on these Letters, for their Insolence, and the Affronts they put upon the *Sorbon* Divines, our Religion, and its Defenders; and that after this Book has been Condemn'd to the Fire, both by the Ecclesiastick, and the Secular Tribunals, any one shou'd dare publickly to give it such Extravagant praises?

Cleander, who cou'd not forbear Laughing at the Emotion and Vexation wherein he saw the Abbot: Saluted him, and told him, that his Resolution cou'd not but be very obliging to them two, who were then actually busy in drawing up an Indictment against the Person he was so Angry at. *Eudoxus* further telling him, that he wou'd do them a singular Pleasure, to assist them with his Notions and Knowledge in a matter, wherein they had great need of his

his Help. But we love says he, to Examine things calmly, without heat of Passion: And therefore we entreat you wou'd a little moderate that Zeal, which has so much transported you.

What do you trouble your selves about? Reply'd the Abbot briskly: Moderation is indeed necessary in Judges; and I perceive you two have a mind to make your selves such in this cause. But as for my self, I am already fix'd in the matter. I have chosen my part, and have long since known, what I ought to think, both of this Book, and of its Author, and from this moment I do declare my self the Accuser and Prosecutor, both of the one and of the other: And a little warmth in acting this part, will not perhaps be very unbecoming.

This is the best in the World, answer'd *Cleander*; but turning himself to *Eudoxus*, he added: Let us be upon our Guard, and not suffer that the Esteem we have for the Abbot, shou'd make us too favourable to the Jesuites, or too averse to *Pascal*.

I esteem the Jesuites, reply'd the Abbot; but it is not their Interest which encourages me to this undertaking, but only the Love of oppress'd Innocence and Truth; and the Consideration of the strange Prepossession men have in favour of this Book; wherein means are daily us'd to confirm thousands, who wou'd quickly come off, and quit their good opinion, if they wou'd but Reflect upon the Causes, that produc'd this Master-piece

piece of Calumny. All the World knows, that this Work, is a Work of Recrimination. The Church had declar'd the Jansenists Hereticks; it was afterwards necessary they shou'd make their Adversaries appear, at least, the Corrupters of Morals. But tell me, I pray, what piece of this large Subject were you upon? We have yet met but once about this matter, answer'd *Eudoxus*, and we have already done the Society justice in a point of great importance: It is about the liberty *Pascal* has taken, to make himself and others sport with the System he has fram'd of the Jesuites Politicks, founded upon Conspiracy between the Casuists, Directors, and Superiours of this Society, against the Gospel and the Morals of our Saviour, for the Glory and Establishment of their Society, at the price of their own Damnation, and the Damnation of an infinite number of other Souls. You may therefore reckon upon't, that neither *Cleander* nor I are to be dup'd, or fool'd upon *Pascal's* word, into the belief of so incredible a thing as that, which has not appear'd to us to carry along with it, even the least shadow, or resemblance of truth.

How, replies the Abbot, do you think that ever *Pascal* himself believ'd it? Or that even Mr. *Arnauld* did? Altho' that by an excess of Honesty, this Gentleman always seem'd, almost in all his Books, to take for granted the Truth of this Matter
of

of Fact, the most Chimerical and Fantastical that ever was invented?

That which we are now to examine, continu'd *Endoxus*, is the Article of Probable Opinions; which *Pascal* has made the Foundation of all the Jesuites Policy, and which he calls the *A, B, C*, of their Morals. It is by that he endeavours to give some colour to that pleasant division of accommodating and severe Directors; In which point, if you'll believe him, they are agreed among themselves. Nothing is now spoken of but the Doctrine of Probability; this is the common subject of prattle and discourse among the Devotes, and among the Libertines. Some rage and storm against it, others make a jest of it, and very few dare defend it. The very Curate of my little Village, spent lately above half the time of his Homily or Sermon in arguing against the Doctrine of Probable Opinions. In a word, the storm and outrage against it, is grown, in a manner, not only violent, but universal: And all the faults that are found, all the ills that are said of it are commonly put to the Jesuites account, who in the mean time are silent, and say nothing: You wou'd do us no small pleasure to tell us your Thoughts of this matter.

What I think of it, answers the Abbot, is, that a man who is never so little skill'd in this thing, needs but know how to make use of the first Principles of common

mon Sense and Reason, to see clearly the great dishonesty of *Pascal*, the injustice he has done his Adversaries, and the ill ways he has taken to obtain the end he drove at, which was to decry and run them down, and make them odious to all the World.

What terrible Propositions are these you advance? Said *Cleander*. If I do not prove them, answer'd the Abbot, I am content to be accounted by you, and by all honest men, for a Knave and a Calumniator: And if you can justify *Pascal* in this point, I do engage, notwithstanding the War, to go away to morrow morning to search for Mr. *Arnauld* in *Flanders*, or in *Holland*, that I may before him solemnly profess and declare my self a Jansenist. In the mean time will you but hear me make out what I have asserted?

After that *Cleander* and *Eudoxus* had a while jested with the Abbot about his Voyage to *Flanders* and *Holland*, he began in earnest to prove what he had advanced.

The Injury said he, that *Pascal* has done the Jesuites, do's not consist in the Reproaching them with the Doctrine of probable Opinions: It is Chiefly in this, that he charges that Doctrine upon them alone, altho' they said nothing in it, but what has been said by other Societies, even before their's was instituted, or ever thought of. For what can one think, when they see a man by

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Printed Writings, spread not only in *Paris*, but also all over *France*, citing and dragging the Jesuites before the publick Tribunal, and crying out for Judgment and Justice against them in particular, and by name assuring us that he has discover'd the source and secret of all their pernicious Maxims; and pretending to convince the Divines, the Directors, and Superiours of this Body, of Introducing, Teaching, and Practising a Doctrine, which Authoriseth the most excessive Irregularities; suffers men to enjoy and gratify freely the most Brutal of their Appetites and Passions; and which turns the pure Laws of Christianity into the filthy sensual Religion of *Mahomet*: Calling them to account, in a most Pathetick manner, for the many Souls they Corrupt and Damn every Day: And lastly, speaking of these terrible opinions as the Particular and Specifick Doctrine of the Society; and beating every where an Allarum against the Jesuites, and with so great a Hubbub, that one cou'd not but think, that all the Doctors and Divines in Christendom were to be encourag'd to a *Croisade*, a War of Religion, against the most Dangerous and most Destructive Enemy of Christianity. What Idea, what Character was there then given of the Jesuites? What Honesty and what Justice was there in all this proceeding; if it be true, that the Jesuites are as Innocent as all other Orders and Divines; or if these are full as much, or more Criminal than the Jesuites?

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Altho'

Altho' the Doctrine of probable Opinion were as pernicious as *Pascal* pretends, and as he has persuaded a World of People to believe, by the false Glosses and Expositions he has given of it in his Letters, yet wou'd the Jesuites Crime have been very much lessen'd, if the Reader had been advertis'd, that this Doctrine was not particular to them but the common Doctrine of all the Catholick Schools, of the Divines, both of *Louvain* and of *Paris*. The World, upon this single Advertisment, wou'd perhaps have suspended their Judgments concerning even the Quality of this Doctrine: And seeing it painted in such horrible Colours, wou'd have been first fully satisfy'd, before they gave their Opinions of the sincerity of him, that drew its Picture, or made the report. And without doubt, men cou'd not have been so unjust, as to suffer, that all the Curses, which so Abominable an Errour had deserv'd, shou'd fall upon the Jesuites alone. They wou'd not have laid the whole Burden on their Backs, but at least have given others their share; and perhaps wou'd have favor'd, if not pardon'd them, for having sinn'd, but by the Example of those, whose Rank, Profession, and Learning, had gain'd them the Title and Quality of Doctors and Masters. But that, in the Language of *Port-Royal*, the loose Morals, and the Jesuites Morals shou'd become Synonymous Expressions, and signify one and the same thing to an infinite number

ber of People: That the Libertines and Heady Obstinate Devotes, and often the Envious and Intrested shou'd so understand them in their Conversations, in their Books, and in their Pulpits; and lastly, that the Caball shou'd obtain their end of distinguishing their own Doctrine, and giving it an Extraordinary Luster, by opposing it to that of all the Catholick Divines, whose foot-steps the Jesuite Fathers have but trod in, is in truth an Injustice one cannot see without Horrour and Indignation.

Mr. Abbot, said *Endoxus* interrupting him, no Body can agree better than you do; but the Proposition you lay down, must be clearly prov'd; if what you say be true, than the Jesuites Doctrine is no other, than what has been taught in all the Catholick Schools of the Church, not only *Pascal* is very unjust, in making all the blame of it light upon the Jesuites, but also, as you have very well observ'd the Notice, or previous Knowledge of that alone, wou'd have made men think, that this Doctrine in it self, is not so bad as he Endeavours to make the World believe; but this is a matter of Fact, for the making out of which, we shall have need of a Compleat Library.

If I had foreseen, repiy'd the Abbot, this occasion of defending so good a cause, I shou'd have brought in my pocket all the Library we shall have use for; which is but a small Book of Forty or Fifty Pages,

intituled *Quæstio facti*, which plainly shews, the Doctrine of Probability is not a Doctrine particular to the Jesuites. The Author recounts, and runs over all the most Famous Universities of *Europe*, as well as the Schools of all Religious Orders; and there shews that of all the Authors, not Jesuites, who had treated, or touch'd, even by the by, the question of Probable Opinion, of whom he makes a very long List; he shews, I say, that to the year 1659, when he made this small piece, there was but one of them all, by name *Antony Perez*, who went a little astray in one point, from the common Doctrine of all others: Of which very point in particular Charity to the Jesuites, they wou'd fain give them alone the whole Honour. He further adds, and proves it admirably well, that the most Learned Divines of the Society, have by common consent restrain'd this Doctrine; which some preceding Doctors seem'd to have extended too far: And at last quotes a Jesuite Author *Comitolus*, for the only man, who had attack'd and fallen upon the Opinions of all other Divines in the several parts of this matter: And from whom he pretends, that *Wendrok* has taken his strongest Arguments, for the Refutation of the Doctrine of Probability.

From all which, the Author of this little Work concludes two things: The first, that it is against all the Laws of Equity, to oblige the Jesuites to justify and make good

good an Opinion, which was common to them, with all other Divines: The Second, that if it be a Glory to have absolutely declar'd against this Doctrine, this Glory till then was particular, and only due to the Jesuites: And he complains of *Wendrok*, that being so much oblig'd to this *Comitolus*, he did not do him the favour, when he quoted him, to give the Reader Notice, that he was a Member of the Society. You are very lucky then Mr. Abbot, said *Cleander*, for I have in my pocket this little book you so much value; and having spoken of it to *Eudoxus* in our former Conference, I have now brought it with me to shew him: And here it is.

The Abbot immediately took the Book into his hands, and running it over with *Eudoxus*, he presently counted nine or ten Bishops, that is to say, almost all of this Character, who have handled these matters since the time of Saint *Antonin*, who is comprehended in this Number: And he also read him the passages, and the names of the Books, and the number of the Pages, whence these things, relating to this Subject are taken. Afterwards he made him read the Opinions of three Famous Doctors of the *Sorbon*, who have publish'd whole Bodies of Divinity. Mr. *Gamache*, *Isambert*, and *Duval*; to whom this Author has added Mr. *Bail*, a Doctor of the University of *Paris*, and Sub-penitentiary of the Cathedral Church of that City; and at last he shew'd

him in the following Chapters the unanimous Agreement upon this point, of all the *Thomist* Doctors *Dominicans*, and of the *Scotist Franciscans* and other Religious Orders, together with the Universities of *Louvain*, *Salamanca*, and *Alcala*, &c.

If it be so, said *Eudoxus*, there never was any Doctrine less particular to the Jesuites than this Doctrine of Probable Opinion. But Mr. Abbot, added he, have you your self seen all these passages and quotations confirm'd? And have you compar'd them with the Text in the Original Authors quoted?

As to this, answer'd the Abbot, I will say three things: The first, that the Author of this little Treatise is Father *Dechamp's*, a Jesuite, a very exact and sure Writer, a man Honour'd for his Virtue, with the Esteem of the most Illustrious Persons of the Kingdom, and of such of the very Jansenists themselves, as know him: The Second, that nothing has been written to prove these Quotations false, now for above Thirty Years since the Book was publish'd, which I am very confident wou'd not have been omitted, had the Author given the least Ground for it: I know but one Divine a *Dominican*, call'd Father *Baronius*, that objects weakly enough to Father *Dechamp's* some Circumstances, which signify nothing to the main Essential point in hand, concerning the manner wherein it is propos'd and maintain'd by this Jesuite. The third

that of this great number of passages, I myself have examin'd and found at least Thirty of them true, of which I can speak with certainty and assurance. I will shew you them when ever you will, in two or three Libraries belonging to some Communities in *Paris*; where we shall also find some part of those which have not yet fallen under my hands.

Endoxus having in his Library the Three *Paris* Doctors, and some *Thomists*, they immediately without further delay fell to the examining the first; each taking one of them in hand to search for the Passages Quoted in this little Book.

The Abbot having Read them very often, knew the precise Pages, therefore opening that Volume of *Isambert's*, where he treats of *St. Thomas's Prima secunda*, shew'd them the Question of Probable Opinion, handled from page 133, to page 140, there this Methodical Divine gives first the definitions of the terms, and tells us what a Probable Opinion is, and what a more Probable Opinion: After which, he puts the Question in the second Article; "Whether it be Lawful to follow
" a Probable Conscience, or a Probable Opin-
" ion: Which Question he himself thus Answers.
" When our Conscience tells us that it is Pro-
" bably Lawful and Honest to do a thing, we
" cannot by doing that thing be guilty of any
" Sin: This, adds he, is the common Opini-
" nion of all Divines; and then he pro-
" pounds a second Proposition: When
" there

“there are, says he, Two Opinions equally
 “Probable, touching the Lawfulness of do-
 “ing any thing, one may safely follow which
 “of the two he pleases.

In the following Article he himself makes
 this Objection of these two Opinions, one is,
 that the thing is forbidden, the other, that it
 is permitted: The first is safe, because one
 cannot Sin Mortally by following it; but the
 second is not certain. I answer, adds he,
 that it is Lawful to follow the least sure; and
 I prove it thus——

See the Title of his Fourth Article: *When
 there is a Dispute about the doing, or not do-
 ing of a thing, and that there are two Pro-
 bable Opinions thereupon, is it Lawful to quit
 that, which is more Probable, and to follow
 that which is less Probable?* He thus resolves
 this Question.

“When there are two such Probable con-
 “trary Opinions, that the one is more Pro-
 “bable than the other, it is Lawful to leave
 “the more Probable, and follow that which
 “is Probable.

After this he propounds some difficulties,
 and in particular this Rule of Law. *That in
 doubtful Cases one is to take the surest side.*
 He answers, *That one must distinguish, and not
 confound Doubt with Opinion,* and directs his
 Reader to the precedent Article, where he
 made a more full Explanation of the Sense
 wherein that Maxim is to be understood.

Lastly,

Lastly, in the Sixth Article, *Num. 8.*
 "When there are, says he, two Opinions,
 "one Probable, the other more Probable,
 "and that this also is more safe, and the o-
 "ther less safe, about my obligation of do-
 "ing a thing that relates to my self: I am not
 "oblig'd by the Charity which I owe my self,
 "to act by the more probable and more safe
 "Opinion; but I may without Sin, quit the
 "more safe Opinion, and follow that Opini-
 "on which is Probable, tho' less safe; as be-
 "fore I have shewn.

Certainly, said *Eudoxus*, after he had
 Read this Passage, Father *Dechamp's* has not
 only not made *Isambert* say too much, but has
 even forgot a great deal of what he had
 Written.

This is not yet all, answer'd the Abbot;
 let us see what this Doctor says, upon the
 consequences or dependances of the Doctrine
 of Probabilities. Whereupon he Read the
 fifth Article: Where the Author demands;
 whether a Doctor consulted in a Case of
 Conscience, may answer according to the
 probable Opinion, and not according to the
 more probable, altho' he himself were of
 this last Opinion: After he had Clear'd and
 Expounded the several Senses or meanings,
 wherein this Question might be taken, he
 answer'd, "That a Doctor thus consulted,
 "was to consider the Circumstances of the
 "matter, which may happen to be such,
 "that he may not only Answer according
 "to the less probable Opinion, against the
 "more

“more probable, but that also it might be
 “imprudent to do otherwise.

Let us go on a little further, continu’d
 the Abbot, and read the Eighth and Ninth
 Article. The Title of the first was, *Is it*
Lawful to act against ones own Opinion, and fol-
low that of others? The meaning of this Article
is, &c. *Isambert* adds, “Those that hold
 “that this is Lawful, of whose Opinion I
 “am, do follow the common Doctrine, which
 “is not that of *Adrian*, but is the Opinion
 “of almost all *St. Thomas’s* Interpreters.

The Title of the ninth Article is, *Whe-*
ther a Man be sometimes oblig’d to follow the
probable Opinion of others, contrary to his own,
which also is probable.

The answer is, “That there are some Cases,
 “wherein it is not only Lawful to Act
 “against ones own Opinion, but also where
 “a Man is bound in Conscience to act ac-
 “cording to the probable Opinion of ano-
 “ther, contrary to his own, tho’ this also
 “be suppos’d probable? And such may be the
 Case of a Confessor, that hears the Confes-
 sion of a Penitent, whose probable Opinion
 upon some points of his Confession, is contra-
 ry to his own: And that also of an Inferiour,
 commanded by his Superiour to do a thing
 probably Lawful, but which in the Opinion
 of the Inferiour, is not probably Lawful.
 The Confessor is oblig’d according to *Isam-*
bert, to follow the Opinion of his Penitent,
 and the Inferiour, that of his Superiour.

And

And take notice, adds the Abbot, that *Ifambert* quotes St. *Antonin* for his Opinion, only with this Restriction, that if the Confessor be the Penitent's Pastor, he is oblig'd to comply with the Penitents probable Opinion, and Absolve him; but if the Penitent be not of his Flock, nor one of his Parish, he may then refuse to give him Absolution.

That which you now say, answer'd *Eudoxus*, seems to be a little hard, but the Authority of St. *Antonin*, and the reasons with which Mr. *Ifambert* supports his Opinion, perswades me at least, to believe, that it is not so easy, as one may think, to give a positive Judgment in these matters. As far as I see, continu'd he, if *Pascal* had but taken the Fancy in his *Provincial Letters*, to make Mr. *Ifambert* speak in the name of the *Sorbon*, instead of the good Jesuite that speaks in the name of the Society, he wou'd have found matter enough to have made him Act the same kind of part.

He might have made reply'd the Abbot, if he had had a mind to it, even St. *Thomas* himself say as Ridiculous things, as those he has put into the Jesuites mouth: For this it wou'd have been enough to have only propounded, and handsomly put into order, several points of this learned Saints Doctrine, as he has done the Jesuites: Without setting down the Proofs, the Restrictions, the Explications, and the necessary precautions for making the Practice of them Lawful. But I will yet further suppose, that if a Libertine

tine wou'd make a Collection of all the False Propositions, that have slip'd from the Holy Fathers, and give besides to some of there other Expressions, the ill Sense of which they are capable, Mangle and Dismember some passages, and leave out, or put in here and there, a few words, he might make a Book of them, much bigger than the *Provincial Letters*; and might as justly Intitle it. *The Religion and Morals of the Fathers*, as a certain Book was formerly call'd, *The Moral Divinity of the Jesuites*, of which the *Provincial Letters* are but Extracts enlarg'd upon. And another of a much greater Extent which has been since Publish'd under the Name of *The Jesuites Morals*. And which was also Publickly burnt at *Paris*, in the year 1670. upon the Testimony of several of the Doctors of the *Sorbon*, for a Scurrilous-Defamatory Libel, full of Impostures, Calumnies, Falsifications, and Heresies, &c. It was as is said, the work of the Deceas'd Doctor *Perrault*, Brother to your *Perrault* the Author of *Parallele de Anciens & des Modernes*.

I am no longer Astonish'd said *Cleander*, that the *Provincial Letters* shou'd have put this Man into such Raptures, and Extrava-gant fits of Enthusiasm: Both the Brothers were I perceive possess'd and Animated by the same kind of Spirit. But let us I pray, said the Abbot, return to our Business. The question at present, is not whether the Doctrine taught by Mr. *Isambert*, be good or bad Doctrine: The merit and Reputation of this great

great Divine, ought at least to oblige us to suspend our Judgment a while. The point we are now upon, and by what you see with your own Eyes, is most certain, that the *Sorbon*, as Learned and as Catholick then, as at this day, heard without horror a Doctrine daily instil'd from their Chairs, which being found in the Jesuites Books, they would make pass for a dangerous and cursed Doctrine. But give me leave, and I will in a moment find the places you seek for in Mr. *Du-val*, and Mr. *Gamache*.

I have found this in Mr. *Camache*, said *Cleander*, it is in the 155 page, and not in 153, as Father *Dechamp*'s Printer has plac'd it.

His first Assertion is. "That in the Court of Conscience, a man is not oblig'd to follow the more probable Opinion, it is enough to follow an Opinion absolutely probable, approv'd by learned Men, till such time as the Church declares against it, or that the Divines reject and banish it from their Schools. *Navar. Medina*. But in the meantime, one must take care not to give Scandal to the weak, by his Exterieur Actions, and must likewise have a regard to Custom.

Who are these weak, said *Eudoxus* interrupting him, are they not the Jansenists, who are so much Scandaliz'd at this Doctrine? O my God, answer'd the Abbot, the Phari-
saick Scandal which in Divinity they oppose to the Scandal of the weak, is much more

to

to be fear'd for them. You are always severe and ill humour'd towards the Jansenists, reply'd *Cleander*, but suffer me, I pray you, to make an end of this passage, there are but two words more in it.

His second Assertion is, " That the Confessor, whether the proper Pastor, or one deputed by him, may Absolve his Penitents against his own Opinion, when they are of an Opinion both less certain and less safe; provided it be a Probable Opinion, and back'd with the Authority of some Catholick and Learned Authors; and in this case he not only may, but is also bound to give them Absolution."

Here is certainly enough of this, said *Eudoxus*, let us see whether Mr. *Du-val* will say as much. Here I have the place ready; it is in this Treatise of Humane Actions. q. 4. a. 12. p. 115. in the Paragraph Intitl'd *Quid agendum sit in conscientia opinativa*; where he has, almost word for word, the same expressions which Mr. *Gamache* has made use of.

" The second conclusion is, that in the Court of Conscience a Man is not oblig'd to follow the more Probable Opinion, but it is sufficient to follow one that is Probable, and approv'd by able and learned persons, altho' contrary to the sense of other learned Men; which yet is to be understood with some restriction; that is to say, that this Opinion is no more to be follow'd, if the Church determine the contrary, or the
" Divines

“Divines banish it from their Schools. It is
 “the Opinion of *Medina* and *Navar in cap.*
 “*siquis de panit* ; where they positively teach,
 “that there is no obligation to follow the
 “more safe Opinion, and that it is enough
 “to follow an Opinion which is safe.

Whilst *Endoxus*, with *Cleander*, was reading the remaining part of *Du-val's* Doctrine, about Probable Opinions, the Abbot meeting with Mr. *Bail's* Book, *De triplice examine*, spake to them in these words. Let us, I pray you, do this Doctor of *Paris* also the honour of consulting him, he was Sub-penitentiary of our Ladies Church, a Man much valu'd, and very fit for his Employment : Thus he Writes upon this subject. “Altho’
 “many do Universally teach in all parts of
 “the Church, that one may, in Conscience,
 “safely follow the less Probable Opinion ; it
 “seems to me, notwithstanding that this
 “Doctrine ought to be limited and restrained
 “to the matters of Precepts, and not extended to the matter of Sacraments. These words are in the 47th page of his Fifth Edition, *De examine penitentium*. You understand what he wou’d be at. He pretends that a man may not follow the less Probable Opinion, in a doubt relating to the matter of Sacraments, for some particular reasons, but only when the matter doubted of relates to Precepts, or Commands, or to the Knowledge, whether such or such a thing be Lawful or not Lawful.

But

But let us see what he says in the foregoing page, where he speaks like a Wise Man, who perceiv'd, that this Doctrine might be mistaken and do mischief, by accounting an Opinion Probable that was not Probable; but who at the same time shews himself persuaded, that an Opinion, when certainly Probable, may be follow'd: "For which cause," said he, it seems to me, that the Doctrine "of Probability, which is become the common Doctrine, has not been yet clear'd and disentangled from difficulties, as much as the importance of the matter do's require and deserve. I wish some able Divines wou'd take the pains, to consider and resolve all the Intricacies and Objections which attend it. Not that I am not persuaded but that he who follows a Probable Opinion, go's a sure way, how convenient soever it may appear: For that way is sure, which makes us avoid sin, and any Opinion, which is truly Probable, tho' the less probable of two, will notwithstanding secure us from sin. I do hold, and am persuaded, that a man is freed before God from sin, by following a Probable Opinion, and that he cannot be thereby Guilty, even of a Venial sin. What say you now to this?"

That which I say to it, answer'd *Cleander*, is that most certainly, *Pascal* and those who furnish'd him with Memoirs studied only among the Jesuites, and had read no other but their Divines. Besides Mr. *Arnauld* cou'd not possibly have seen the *Provincial Letters* before

before they were publish'd. For with what Conscience cou'd he suffer the Jesuites to be defam'd, for the Authors of a Doctrine, he himself saw publickly taught in the *Sorbon*, by the Professors of his own time? But for his having since endeavour'd, as he still daily do's, to make these Letters gain Credit, be more and more valued, and their contents improv'd, to the prejudice of the Jesuites, there must surely be some strong reasons, we are Ignorant of: For extraordinary persons, who exceed the common rate of Men, and are engag'd in mighty matters, as the Heads or Leaders of a great Party, whose Reputation they are to support, may possibly have for themselves, some particular Rules of Conscience, which all the World have not a right to follow.

What, said the Abbot, after such evident matters of Fact, as these we have read, will you not plainly own as I do, that *Pascal*, *Arnauld*, and all other Heads of the Party, who in this, and things of like Nature, cannot sin thro' Ignorance, are downright Cheats and Hypocrites, that abuse the publick Credulity; Malicious and Invenom'd men against their Adversaries, who spare nothing they can think of, to destroy their Reputation? To what end are all these shiftings, do's not the thing speak of it self, and do not I plainly perceive what your thoughts are?

One must not always say what he thinks, answer'd *Cleander*, and *Eudoxus* has yet said less of the matter than I.

I am almost angry, reply'd *Eudoxus*, at this wicked Abbot: Who has turn'd all my notions topsie-turvie; I was in a very good humour, and well dispos'd to make you and my self some sport with these good Fathers, the Jesuites, upon the Subject of probabilities; and now I begin to feel some remorse of Conscience, for the rash Judgments I formerly made a thousand times of them.

I have not yet done with you, said the Abbot. I have still matter enough to shew you, to encrease your scruples: But before I come to that, or make you see that the *Thomists*, the *Scorists*, and almost all other Divines, speak upon this point, the Language of the *Sorbonists*, and have with them, and the Jesuites, an Equal Right to share in the fine Title of the Corrupters of Morals. I will read you an admirable and remarkable passage of *Wendrok* upon this occasion, in his Notes on the *Provincial Letters*. You know, that these Notes were read, corrected, and approv'd, by *Pascal* himself; reach me down *Wendrok's* Book.

The Jesuites, continu'd the Abbót, made loud complaints of the Injustice done 'em, by designing to make them alone answerable for all the real, or pretended Relaxations in Divinity. Them I say, who taught nothing in Morals but the common Doctrine, and who, being the last Comers, did but tread in the paths trac'd out, by those that went before them. Upon this *Wendrok* makes a large commonplace, and pronounces this fine Sentence. That having partners do's not excuse a Crime: And after-

afterwards adds, *Pascal* wou'd have been well employ'd indeed, and spent his time to good purpose, in gathering together, and reading so many Impertinent Books, to find out whether the Jesuites only were wicked and infamous Fellows, *An soli Jesuitæ flagitiosi fuerint*. So Mr. *Nicole* expresses himself in Latin. Altho' the Jesuites, continu'd he, had taken their Relaxations from some others, yet notwithstanding in reason they ought to be reputed the Authors of them. Why? Because these Pernicious Doctrines had lain hid in some corner of a Library, known to very few, and by Consequence, cou'd not do much hurt: But the Jesuites have drawn them out of their Lurking Holes, and preach'd them upon the House Tops; introduc'd them into Princes Courts, to private men's Houses, the Courts of Judicature, and the Magistracy. Behold, added the Abbot, the Writings of an infinity of Divines put into the number of Impertinent Books, and the Doctors and Professors of the *Sorbon*, accounted men of no Value or Consideration: Their Divinity School compar'd to that of the Jesuites, is but like a small Village in Comparison of *Paris*, and what their Famous and most Illustrious Doctors have taught, both by word of Mouth, and by Prints, is like a Chip in Pottage, and do's neither Good nor Harm.

Let us proceed to other things, said *Eudoxus* interrupting him: This is really very insolent and Extravagant.

The Abbot said no more upon this Article, but contented himself with this first Victory, in favour of Truth, and a right Sense of things in opposition to Calumny and a foolish Obstinate Opinion. For *Eudoxus*, as naturally just as he was, was still a little Head-strong and the more, that *Cleander*, who had read the Divines, and perceiv'd that the Abbots Reflections might stand them in good stead, in the Examination they had undertaken to make judg'd fit to take the Advantage of it. Mr. Abbot, said he to him, we must not stand still in so fair a Road: Let us go on, I pray, and tell us your Thoughts, and all you know of this matter.

With all my Heart, said the Abbot, and I will propose to you a second matter of Fact, for the Truth of which, I will, upon the hazard of my Honour, be answerable; it is, that *Pascal* and his Friends have made of Probable Opinion a meer Scarcrow, a man of Straw, for the Pleasure and the ease of fighting it with the greater Advantage, and of making the Jesuites Father a Monstrous Opinion, which never was their own.

For at last, by the Favour and Assistance of
 Lett. 5. these Opinions which *Pascal* combates, One
 Doct^r, if people will believe him, may turn and wind
 Lett. 6. "mens Consciences backwards and forwards, just as
 he pleases, and always securely: Make new Rules of
 Lett. 5. Morals. A Christian may without any Hazard
 estrange himself from the Rules which the Scripture,
 Wendrok in not. ad the Councils, and the Fathers have prescrib'd us;
 Epist. 5. and

and an Infidel, and a Heretick may safely continue in their false Religion. This without doubt is very Horrible, and Cursed be the Poyson'd Fountain of a Doctrine, so fatal to Christianity. But who do's *Pascal* and his Translator aim at? For, I pray, observe, what are the two General Conditions the Jesuites do require, to make an Opinion Probable, and that a Divine may hold it for such? First, it must not be contrary to the Rules of Faith; nor, in general, contain any thing opposite to the Truths receiv'd by the Church, nor be contrary to evident and right Reason. In the second place, it must be supported with good Reasons, and not lightly undertaken to be defended, against the Common and Ordinary Opinion of Doctors. These certainly are bounds, which Limit and Restrain a Casuist, if any one shou'd happen to desire it, from being able to make *New Rules of Morals*. How is it possible for men, that take for a Rule this Notion, which the Jesuites give in their Definitions of a Probable Opinion, *To go Astray without Danger from the Maxims, which the Scripture, the Councils, and the Fathers have mark'd out for us?* How can a Heretick or an Infidel continue safely in his false Religion? Are the Truths receiv'd, and allow'd of by the Church, different from those, which the Scripture, the Fathers, and the Councils teach us? Or can any men respect, or set a Value on the first, without taking the second for a Rule?

If they shou'd say, that the Jesuites have not observ'd these Rules, nor follow'd their own Definitions, and cou'd prove their having done so, without cutting off, and falsifying their passages, or stitching several of them together; which being joyn'd, seem to signify just contrary, to what they really signify, when they are severally read in their proper places; I shou'd be one of the first to oppose and condemn them. But let them not say, that their Principles are Monsters, which bring forth other Monsters: Nor from the silly things that *Pascal* has made his Jesuite speak, in his fifth and sixth Letters, draw, as he do's, Conclusions, as Impertinent and as Extravagant, as they are False and Wicked.

Eudoxus did, in this also, approve the Abbot's reasoning; but yet desir'd, he wou'd prove the Definition he had given of a Probable Opinion: For *Wendrok*, says he, disputes the thing, and very few in the World are persuaded, that the Jesuites principles in this matter, are so restrain'd, Limited and narrow.

The reason is, answer'd the Abbot, because most people read only the *Provincial Letters*, and the Translator of these Letters, and that either they will not, or commonly cannot consult the Jesuites Books. An other reason is, they do not know, that *Wendrok*, in disputing this matter of Fact, is not sincere; and I will immediately convince you of it. I have in my Closet some extracts upon this Subject, drawn by my self, out of the most famous Jesuite Divines: I'll step home and fetch them. The

The Abbot whodwelt hard by, being gone out, *Cleander* and *Eudoxus* began to make many Reflections. With all our Love for Truth, said *Eudoxus*, I know not, whether we shou'd have been able without the Abbot's help, to have got over all these rubs; since *Pascal* and *Wendrok* have so imbroil'd and perplex'd things, and that the matter it self is so hard, to be clearly Discuss'd, and that the too Strait-lac'd and over-strain'd Morals are supported by such plausible and specious Maxims, when on the contrary, the truly Christian Morals are built upon Maxims, of which some appear very strange and unfit to be follow'd, or receiv'd, before they are well weigh'd and Consider'd, which is hard to be done by common Understandings: These Gentlemen knew very well how to take the Advantage, by the opposition they have made between the one and the other. Morerover, they speak with so bold and Confident an Air, that one is almost afraid to doubt of what they say: And they have so train'd up, and accusom'd a world of People to talk as they do, that their most unlikely and improbable Paradoxes are almost become the Publick common Opinion.

It was not only, answer'd *Cleander*, the difficulty of the matter, nor some outward appearances, which they knew how to improve, that gave them so much advantage over the Jesuites. These Fathers did in truth make Answers, which were sufficiently strong and solid; but so flat and ill put together, (I speak

of those which came out first) that there was no Comparison between one of *Pascal's* Letters, and the *First answer to the Jansenists Letters*. He got thereby such a Superiority over them, that he no more look'd upon them, as Adversaries he was still Fighting with, but as despicable People, Baffled, Foild, and thrown to the ground, Trampling them under Foot, with equal Scorn and Contempt.

It is very true, said *Eudoxus*, that the Gentlemen of *Port-Royal* gain'd wonderfully by this weakness: But is it Possible, that the Jesuites of those days had no Body that cou'd Write?

Father *le Moyne*, answer'd *Cleander*, was still Living, and I am surpriz'd, they did not oppose him to *Pascal*: This Father had an excellent Fancy, and a world of Wit: And his way of Writing, was Lively, Smart, and Florid: He had besides a good Reputation among the most Ingenious and best accomplish'd Persons, and the *Apologetique Manifest*, which he Write several years before against the Book call'd, *La Theologie Morale des Jesuites*, was as much in Vogue, as his Curry-Comb for the Jansenist Pegasus.

Perhaps, reply'd *Eudoxus*, the Society did believe, he was not like to out-do or equal *Pascal's* stile, at once so easy, and so delicate. For Father *le Moyne's* great Fault was, that his words were not well Chosen, or very proper, that he us'd not to dress, set out, and Embellish his thoughts, with Various, Neat, and quaint Expressions: That he was
always

always Witty, but never Endeavour'd to express himself plainly, or Familiarly; and it may be, he himself, did not think, he was an equal Match for him, in this kind of Combat, and therefore was not willing to Engage. But whatever the matter was then, 'tis plain the Jesuites do not now want, store of good Writers, and that they knew how to be gainers by their first defeat. Within Ten or Eleven years after the *Provincial Letters* were Publish'd, there came forth a Letter to a Lord at Court.—

The Author of that is known, said *Cleander*, interrupting him, and the Man of the World the Society ought at that time to have set up in Opposition to *Pascal*. He understood raillery very well, and would not have been troubled or vex'd as the Jesuites then were; but would have given him as good as he brought, a *Rowland* for his *Oliver*, and have answer'd him in the same Tone and Language. Had this been done, the People would at least, have compar'd the Letters and the Answers: Whereas in those days, they hardly regarded what became of the Jesuites. But for these Nine or Ten years past, they have both Defended themselves, and attack'd their Adversaries with Vigor; and without speaking of *The defence of the new Christians, and the Missioners of China*, which gave the Party a Wound that still Bleeds; you may Remember, that upon the Subject of *The Philosophick sin*, there were four or five small Books made

La De-
fense des
nouveaux
Christi-
ens & des
Mission-
naires de
la Chine.
Peché
Philoso-
phique.

made in behalf of the Jesuites, which were extreamly well receiv'd, and with good reason: For they fell upon Mr. *Arnauld*, and his Friends just where they should, where they lay most open, caught them fast, and wou'd not let go their hold, but still pursuing their Advantage, they did not only fully disprove them, but also took them up Roundly, and told them their own to some purpose: Bringing them always back to certain unanswerable Points; as for example, to the submission which they owe, but do not Pay to the lawful Powers, and to some Notorious palpable Falsifications, of which they were Convicted, beyond the Possibility of a Reply. All this is Inconvenient for these Gentlemen, who love not to be upon the Defensive, and who find it much easier to attack others, than to defend themselves. But now concerning the Jesuites, who ventur'd to write against *Pascal*, what think you of Father *Annat*; the Author of the Book call'd *Jansenist sincerity*, and to whom the Seventeenth and Eighteenth *Provincial Letters* are directed?

La bonne
foy des
Janseni-
stes.

Father *Annat*, answer'd *Cleander*, was in my Opinion, an Excellent Wit; and the Jesuites have Publish'd nothing better, than what was written by him, upon the matters which were then in dispute. This Honest good Man (who besides these two Virtues, possessed that also of Modesty, in the highest Perfection possible) had a Talent for Writing even in *French*, if he had
a lit-

a little more apply'd himself to the Study of our Language; there fell from his Pen, from time to time, as Fine, as Lively, as Pleasant and agreeable Strokes as ever I saw in my Life.

I am of your Opinion, said *Endoxus*; and without saying any thing of his Virtue, which I have heard commended, even by this very Party, I have found him, as you have done, very exact in his Judgment, and sometimes to express himself with great Quaintness and Railiery, which let me tell you, is a thing very Rare and Extraordinary for a School Divine.

Cleander and *Endoxus* were Entertaining one another in this manner, when the Abbot return'd; and took out of his Letter-Case a piece, which Justified the matter of Fact, he had asserted. This was a Collection of passages concerning the Doctrine of probable Opinions, extracted out of the Books of several Jesuite Divines, and espically, out of those which *Pascal* in his Letters treats so very Scurvily.

My Paper says he, begins very properly with Reference to the Business in hand, it is out of *Layman*, whom *Wendrok* quotes in his Notes upon the Fifth *Provincial Letter*, to shew that the Jesuites were in the wrong, when they complain'd that their Doctrine was alter'd, on purpose to make it Odious: He ought to be Satisfied, that we Govern our selves in this matter by the Testimony, he himself gives us of the matter of Fact. These are this Jesuites own words. A

A Probable Opinion, according to the common Notion, may be defin'd. *An Opinion which is not certain, but which, notwithstanding, is founded upon a considerable Authority, or upon some important Reason: And an Opinion ought to be judg'd, supported by a Considerable Authority, when it is at least the Opinion of a Learned, and an Honest Man.* Wendrok cites only this place in Layman, to shew, that the Jesuites had no reason to complain of the Consequences drawn from their Principles: From whence it was concluded; *That a Doctor may turn and overturn men's Consciences as he thinks fit, and make new Rules of Morals: That by this means a Christian may estrange himself without fear of Punishment from the Rules prescrib'd us, by the Scripture, the Councils, and the Fathers.*

Altho' Layman shou'd have said no more than this, answer'd Cleander, interrupting him, *Wendrok's Arguments wou'd have prov'd but weak and silly: For by giving this Doctor, as Layman has done, the Quality of an honest and a learned man, it is clear, that morally speaking, he wou'd not have gone astray in his Decisions, either from the Doctrine of the Scripture, or the Church. One ought to presume that he, who is Learned, cannot be Ignorant of this Doctrine; and that he, who is a man of Probity, wou'd not corrupt it: And if, of my self, I am not capable to judge of the matter, supposing he has these two Qualites, I act Prudently in following his Decision.*

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This is the very Reflection, reply'd the Abbot, that *Layman* made, and that *Wendrok* shou'd have made when he read him. *It is nevertheless necessary,* adds *Layman*, *that this Doctor shou'd not have taken up this Opinion Rashly, or Inconsiderately, but after weighing and examining the Reasons for the contrary Opinion, and this is, what others, and especially those who are Unlearned ought commonly to suppose.* Layman.
Ibid.

Hold, said *Eudoxus*, I have here the case of Conscience of Mr. *Sainte Beuve*; who, if I well remember, said expressly, that regularly speaking, and without having a particular reason to do otherwise, a man ought, without Doubting or Hesitation, to follow the Decision of a person of this Character. It is in the first Tome, pag. 517, and the 169 case. Where this Question is put; *Whether one runs the Hazard of his Salvation by depending upon the Judgment of a Learned and a Pious man:* Which he thus answers. *That one may with a safe Conscience, stick to the Resolutions of a man, known to be Learned and Pious; unless he have some particular reason to doubt the Truth of his Decisions.* I will mark this passage, adds he, that I may some time or other shew it to Mr. *Nicole*.

But *Layman* stops not there, continu'd the Abbot: For see what he adds, for those that are capable of Judging the Opinions of Casuists. "But one ought not, said he, to call "that a Probable Opinion, which one or "more Doctors have invented, contrary to "the common Opinion; and which others "upon

“ upon Examination, have Unanimously re-
 “ jected, as an improbable and particular
 “ Opinion; Induc’d thereunto by good rea-
 “ sons or by the Decrees of the Higher
 “ Powers, which the first either had not
 “ heeded, or cou’d not Solidly answer. One
 “ may see what Saint *Thomas Silvester* and
 “ *Navar* say upon this point.

“ In the second place, I say, that an O-
 “ pinion is Probable, when it is support-
 “ ed by such a Strong Reason, as is per-
 “ swasive enough to make it to be believ’d,
 “ conformable to Truth; and this is to
 “ be understood in Reference to a Learned
 “ man, who understands the matter, and
 “ has well Weigh’d and Consider’d the
 “ Principles of the contrary Opinion, (tho’
 “ by others commonly receiv’d) and fully
 “ refuted them. *Vasquez Sanchez*, and
 “ *Azor*——do teach this Doctrine. But, not-
 “ withstanding, it must be Limited and Re-
 “ strain’d by this Condition: That other
 “ Doctors, coming afterwards to Examine
 “ this particular Opinion, shou’d not look
 “ upon it, as Improbable, and an Erroni-
 “ ous Opinion.

Certainly, said *Eudoxus*, nothing can be
 Wiser, better circumscrib’d, or more re-
 strain’d than this: And with these Condi-
 tions I see no manner of Danger in this
 proposition. *That the Authority of one Grave*
Doctor may make an Opinion Probable.

This

This is not all, answer'd the Abbot: Before these Restrictions are apply'd to any matter of this kind, which like all other Moral matters, are subject to be abus'd, and as subject also to Contempt, as to Calumny, because it is necessary to have regard to a Thousand little nice Circumstances, the Omission, or Addition of any one of which, is sometimes sufficient to render this Doctrine Odious: Before all this, I say, *Layman*, at the Beginning of the same page, had laid down this Principle.

"But, said he, from the Moment, that
 "one of the two opposite Opinions ap-
 "pears Evident by reason, or certain by
 "the Rule of Faith, the other can, by no
 "means appear any longer Probable; as
 "*Valentia* has very well observ'd, who also,
 "said the Abbot, was a Jesuite.

Valentia
 I, 2. disp.
 2. q. 12.
 p. 5. q. 1.

I leave you to think, continu'd the Abbot, if a probable Opinion, which according to the Jesuites, ceases to be Probable, and becomes improbable, as soon as it appears contrary to what we are ascertain'd by Faith, can destroy the Morals of the Scripture, the Fathers and the Church: Or, if the Principles, and Definitions of a Probable Opinion, from which *Pascal* draws so many fine Consequences, are the Principles and Definitions of the Jesuites: And whether *Wendrok* ought to have chosen *Laymans's* Doctrine, for an Example of loose Morals in this kind; or to shew, that

that these Fathers had no reason to complain of *Pascal's* Unfaithfulness in reporting their Opinions: For, even in the two Lines, which he cites, Mangled and Disjointed as they are, there is enough to justify this Divine, and to refute all the Ridiculous Conclusions he sets down, as Natural Consequences of this Principle. At the same time *Eudoxus* and *Cleander* read *Wendrok's* Note upon the place, and being surpriz'd at his Impudence and Falshood, cou'd not forbear shrugging up their Shoulders.

The other Quotations are shorter, said the Abbot: Who immediately read them the passage in *Suarez*; where this Divine requires two Conditions, for the making an Opinion Probable. "The first, that it be not Repugnant to the Authorities re-
 Suarez. tract. 3. "ceiv'd in the Church, nor to any evident
 in 1, 2. "reason; and that it be not rashly taken
 Disp. 12. "up, contrary to the common and ordina-
 Sect. 5. "ry Opinions of Doctors. The second,
 "that it be built upon some certain and
 "solid Foundation.

Let us now see what *Azor*, another Jesuite says, concerning the Choice a man ought to make of Opinions. "One may consider
 "them, says he, two ways: Either with
 "Reference to the *Exterieur Court*, or with
 "Reference to the *Interior Court* of Con-
 "science, I will first speak of the Choice
 "one ought to make of Opinions in the
 "Exterieur Court; and I will afterwards
 "Explain,

"Explain, what Opinion one ought to
"follow in the Interior Court of Con-
"science.

"The first Rule is, that from the mo-
"ment there is any Judgment, or Defini-
"tion of Faith, made in Clear and Ex-
"press Terms, whatever may be said to
"the contrary, by the Gravest Doctors,
"the Opinion that is founded upon this
"Judgment, or Definition of Faith, or
"comes nearest to it, is to be held altoge-
"ther true and certain, without giving
"themselves any trouble on account of
"those Doctors opinions.

That is very positive, said *Eudoxus*, and
this Rule secures the Doctrine of Faith, and
the Morals of the Gospel. But observe,
that according to your Text, this Jesuite
speaks there of the Choice of Opinions in
the *Exterior Court*: and the main Questi-
on between us is, about the Choice of
Opinions in the *Interior Court of Consci-*
ence.

A little Patience, and you shall soon be
satisfy'd, answer'd the Abbot. After *Azor*
had set down several other Rules con-
cerning the Exterior Court, in the begin-
ning of the sixteenth Chapter he thus speaks.
"Let us now see, in a few words, what
"opinion one may choose in the Interior
"Court of Conscience: It is first demand-
"ed, whether the Rules given from the
"Ninth to the Thirteenth Chapter, ought
"also to be observ'd in the Court of Con-
"science;

"science, and answer'd? The three first,
 "to wit, those set down in the Ninth,
 "Tenth and Eleventh are to be kept in
 "the Court of Conscience also; because
 "they there take place, and are as useful
 "as in the *Exteriour Court*, which is a thing
 "clear of it self.

The Rule, that I have now Read you,
 continued the Abbot, is the first in the
 Ninth Chapter. Let us read *Filiucius*.

He is one of the Four and Twenty
 Old men, said *Cleander* Laughing.

Yes, answer'd the Abbot, and one of
 those, whom *Pascal* do's the Honour to
 Name and Quote, to prove the Disorders
 which follow the Doctrine of Probable O-
 pinion: However, let us read what he says
 upon the matter before us.

Filiucius

tract. 1.

de Decal.

cap. 4.

num. 103.

Riginald.

lib. 13.

cap. 2.

num. 3.

"It thence follows, that to the End an
 "Opinion may be Probable, it must be
 "generally esteem'd to contain nothing
 "Erronious, nor to be contrary to any
 "Canon, or the Decree of Superiours. Let
 us also look upon *Reginaldus*, who do's but
 transcribe *Azor*.

We have already seen enough on this
 point, said *Eudoxus*; but I wou'd be glad
 to know, whether the Jesuites have trans-
 gress'd the bounds prescrib'd by them-
 selves.

Hold; we are not yet come so far,
 said the Abbot, interrupting him in some
 Anger: And before we get thither, you
 must own, that your *Pascal*, and his Se-
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cond have made the World believe so; when seeming to Explain the Doctrine of the Jesuites, which they rather ought to have call'd, the Doctrine of all Catholick Divines, who till then had Written upon this Subject, they conceal all the Modifications and Restrictions of this Doctrine on purpose, that they might draw from it most dreadful Consequences; which they not only do, but also have the Impudence to assert, that by the Doctrine of Probabilities, and by the Latitude, the Society gives to Probable Opinions, they have banish'd out of Moral Divinity the Gospel and the Canons, to Substitute in their place, the new Notions and Ideas of the Schools of these times.

The Jesuites had in general defin'd a Probable Opinion, *An Opinion back'd, and supported by Considerable Authority, or by some Important Reason, against which there was nothing convincing to be offer'd.* And, as if they had been Heathens, who did not reckon the Authority of Scripture and the Councils in the number of convincing things, they reproach'd them, as if they had not made the Scripture, the Councils, or the Fathers the Rule of their Decisions, but Govern'd mens Consciences by Caprice, by Wild and Extravagant Fancies, and the vain Subtilties of their Doctors.

Yes, I dare say it, continu'd the Abbot somewhat incens'd, and I will justify it too: That, according to the common,
I 2 ordinary

ordinary Method of the Jesuite Divines (out of which number I except some few Compilers, and some Abridgers, who have another end than the Authors themselves whom they abridge) there is not one Decision of any case of Conscience, that can have the Scripture, the Councils, and the Fathers for a Rule, where these sort of Arguments do not lead the Van, or are not first to be seen before all others: Or where the Passages of Scripture, the Canons of Councils, the Decretals of Popes, and the Civil Law, when pertinent to the Point, do not make their main Essential proofs, or at least the Subject of their Disertations, when under any difficulty; and that never any Authors went further, or waded deeper in the pure Springs and Fountains of Morals, than the principal Jesuite Divines. Witness *Azor, Suarez, Vasquez, Layman, Lessius*, and *Thomas Sanchez*. You need but open their Books to shew the Falshood and the Vanity of all these Foolish Impostors; of which there is no other Proof, than the sayings and Invectives of their Calumniating Adversaries.

There is some pleasure Mr. Abbot in Angring of you, answer'd *Endoxus* Laughing: And it is the Jesuites interest, that we shou'd sometimes provoke you: You have told us wonders; and I cannot but own my self convinc'd, that, in Reality, things have been Outragiously Exaggerated: That
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the Author of the *Provincial Letters* has run to fast, and that the good simple Jesuite, who speak in them, had no Letter of Attorney, no Authority, from the Society, to say and grant all the Impertinences, which *Pascal* has put into his Month.

That is not a sufficient Satisfaction for Mr. Abbot, said *Cleander*, he wou'd have things call'd by their proper names, a spade a spade : You agreed with him a little while ago, that it was a meer Calumny to impute to the Jesuites, as a Crime, their Teaching a Doctrine, that had been taught by all the Bishops, who treated of that Subject, and before they were in being, by all the Professors of the *Sorbon*, who have Printed any Books of Divinity, by the *Thomists*, the *Scotists*, the University of *Louvain*, and almost by all Divines. He also pretends, that it was yet a greater piece of Malice, to Disfigure and Misrepresent this Doctrine; to have given such a False and Horrible Idea of it; and to have Lam'd or Falsly interpreted the Definitions, for no other end, but that they might draw from them the most dreadful Consequences imaginable. You call this to Exaggerate, and he pretends that it is to Corrupt, to Poyson, to Lye and to Calumniate.

Mr. Abbot, answers *Eudoxus* interrupting him : This is but a dispute about words. We both think the same thing, and so

do's *Cleander* too: This ought therefore to satisfy you, and encourage you, to Communicate, what you farther know in this matter, since you see we have profited so well by what you have already told us.

I might yet make you a great many Remarks upon this Subject, said the Abbot: But I profess to you, that I have much ado to hold when I see *Pascal* and *Wendrok* treat unworthily and unhandsofly upon this Occasion, under the name of Casuists, so great a number of Persons, Famous for their Learning, and for their Virtue, Honour'd in their time, and respected by the most Eminent, and the most Holy men, that were in the Church of God. In vain, to make themselves less odious and better believ'd, do they pretend to have no design, but against the Jesuites, whose Destruction they aim'd at, and against a few others, whom they were not Solicitous to treat with respect. In this Cloud of Casuists, as *Wendrok* expresses it, and insolently compares them to that Multitude of Frogs, which cover'd Egypt, when *Pharao* was King, of whom the Jesuites were but the smallest number, and to whom the Paths were beaten out, by Persons, whose Character in the Church was always venerable to all true Catholics: I mean, the most Learned Bishops of their time, the most Remarkable Doctors, and the most Famous Canonists: Among whom is to be seen Saint *Antonin* Arch-

In Epist. 5.
Sect. 6. §.
3.

Arch-Bishop of *Florence*; who, in the point of Probability, is just of the same Opinion with others, notwithstanding all the falshoods *Wendrok* is guilty of in this Article, which so much disturbs and confounds him; and all the Artifices he makes use of, to disguise the Contempt he himself has, and which he wou'd have others have of this holy Divine.

And if some Jesuites, as *Suarez*, *Vos*, &c., *Sanchez*, *Lessius*, &c. are sometimes quoted in the Writings of Divines, together with other Eminent Men, it is not because that in their Books, *There is neither Piety nor Learning*, as they have Impudently given out, but because that Piety and Learning are joyn'd with as much Clearness, Solidity and Order, as in the works of the most able Doctors. But for this, we must not take either *Pascal's* or *Wendrok's* words, nor theirs, who have not Read the Works of these Jesuite Divines; but we may be assur'd, that the most Learned, and most Sound part of the *Sorbon* Professors will own this Truth; and that it will also be acknowledged, by all those of *Louvain*, except the Disciples of *Baius* and *Jansenius*: By the most Learned Prelates of this Kingdom, by the grave experienc'd Penitentiaries or Confessors, who to their great Advantage, have frequent recourse to them; and by the Popes, who have given great Elogiums and Commendations to several of them. But we may in the last place refer our

14 selves,

Wendrok
loco cita
to. §. 1.

selves to the Testimonies, formerly given, by their own Body, of their Vertue and their Sanctity; Testimonies so much the less to be suspected, that no body then foresaw, or cou'd Guess, that Doctors so Catholick, and commonly so exact, and so Solid as these, shou'd ever be attack'd for the Corrupters of Morals by a *Pascal*, or a *Wendrok*.

For, I pray you, continued the Abbot, let us quite lay aside all prejudices, and impartially consider what is this *Pascal*, and what is this *Wendrok*, in the matters we are now upon. *Wendrok* has publish'd some Moral Essays, *Pascal* understood some parts of Mathematicks, and was Politick. These two oppose in the same Peremptory Tone, the Fathers to the Morals of the Jesuites, to the Decisions of the Church, and the Determinations of the *Sorbon*. The first had never seen, or Read the Fathers, but with the Eyes of the Chief of *Port-Royal*, and the other, is so very weak, that he is really to be pitied when he offers at any point of Divinity. The first wins upon his Readers, only by his Talent of Buffoonry, of Jestling and Fooling: The second imposes upon some by his Confidence and his Boldness: But, indeed, it is strange he shou'd be able to impose upon any, considering that he never almost expresses himself, but like a Furious man.

They

They Endeavour to make Religious Saints, whose Piety was never before suspected by any Person, pass for wicked and ungodly Men; and to have learned Men, who always had a great and equal Reputation for Wisdom and Learning, and who solemnly profess to follow no other Doctrine, but that which is commonly taught in all Catholick Schools, to be reputed Whimsical and Extravagant. These two Witnesses, who Swear against them, were the forlorn hope of a revolted Party against the Church, sent out by Mr. *Arnauld*, to fall foul upon the *Sorbon* and the Jesuites. They bring down several passages out of several Books and several Authors: They order and dispose them as they think best for their purpose; they mix them here and there with their own Reflections, and with the Impertinences which they make a very odd Man speak, brought upon the Stage for that very purpose; and of all together, they compose a Horrible and Frightful, peice of work: Whereas the greatest part of these passages carried back to the places from whence they were taken, and joyn'd to the Assertions, from which they were Divided; taken and understood according to the Restrictions and Modifications there set down, have commonly nothing, but what is wise and agreeable to Sense and Reason, nor any thing but what is conformable to the Principles of sound Morals. I say commonly, because none yet are so Foolish, as to pretend, that the Jesuites have more of
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the gift of Infalibility, than other Divines, or than even the Fathers themselves have had.

Mr. Abbot, said *Cleander*, interrupting him, if you can give us as good an Account of these passages, and these particular matters of Fact, as you have done of those, we have been upon to day, we shall be of your side and hiss and laugh at the Author of the *Parallele de Anciens & Modernes*, for his Article of the *Provincial Lettors*.

That I will do when you please, answer'd the Abbot. But I was insensibly the Cause of a long Digression about matters of Fact, concerning which you had perhaps no Design to busy your selves.

These matters of Fact, reply'd *Eudoxus*, are in this Affair essential; and sufficient to defend the Jesuites, and condemn their Adversaries: Nor are they altogether unuseful towards Judging and deciding the Dispute and matter of Law. You made me take notice as we went along, of some things, which perswade me, as I have already told you, that it is not so easy to determine or be positive in this matter, as it is generally thought; and really the more I have of late examin'd it, the more difficulty have I found to choose, what side I wou'd be of.

I am my self almost as unresolv'd as you, said the Abbot. I am convinc'd of the falshood of some Articles, but in suspense for others. The next time we meet I'll tell you all I know, and all I think, and then leave you to judge. The

The Conversation about Probable Opinion went no farther; but they discours'd for some time after of the *Provincial Letters*. The Abbot, who is very quick and sagacious, and knows perfectly well how to distinguish in any Book, between what is real and solid, and what is light and froathy; and between some Rambling Extravagant Maxims, by which men daily supply the want of Reason and Justice in the cause they defend, made his two Friends several important Reflexions.

In the first place, he made them quickly sensible, that there never came out any Book, that ought more to be distrusted than the *Provincial Letters*; whether one regarded the source from whence this work was deriv'd, or the occasion of its being made, or the Memoires which were follow'd, or the manner wherein it was compos'd, or that, wherein it was publish'd, or the Judgment of those who examin'd it, and whose Duty it was to examine it to the bottom. And also plainly shew'd them, that this Book was made by men, who were then, at least, suspected in matters of Faith: That the *Sorbon's* censuring Mr. *Arnauld's* Doctrine was the occasion of it: That the *Paris Divines*, and their Doctrine, in a point they judg'd Essential to justify the Decisions of the Church, was in it turn'd to ridicule, and their Assemblies represented as so many Farces and Interludes of Merriment and Foolery, with-

without any respect for the most Illustrious Persons of the Kingdom, who by the King's Command made a part of them: And lastly, that these Letters were but a kind of Comedy to entertain people at the Expence of the Jesuites, because they were believ'd to have contributed most to the Condemnation of *Jansenius's* five Propositions.

In the second place, he made it appear that there never was a Book, wherein some General and Specious Maxims were more abus'd; Maxims, that were proper to surprise either Superficial or Lazy men, who wou'd not take the pains to examine, whether their Application was either just or sincere: That it was therein all along said, that Christians cou'd have no other Rule of Morals, but the Scripture, the Fathers, and the Councils; and that the Fancies, or Imaginations of Modern Authors, if it were but for their Novelty, ought to be accounted and pass for Dangerous.

The Abbot enlarg'd himself fully upon this Article, which he excellently well clear'd from all Objections and Difficulties. 'I wou'd be glad to know, said he, for example, how a Curate, who had got all the Bible by Heart, and had also got into his head the Seventeen Tomes of the last Edition of the Councils, together with all Saint *Austin*, Saint *Hierom*, Saint *Chrysostom*, and the rest of the Greek and Latin Fathers, but had never Read any one of the Casuists:

fuists; how, I say cou'd this Curate take upon him to hear Confessions, and resolve all the Cases of Conscience, which his Parishoners might propose to him: Or whether he cou'd understand, from the works of Saint *Austin*, against the *Pelagians*, or from those of Saint *Prosper*, how to determine all the Difficulties, which relate to the Impediments of Matrimony; how to distinguish, between that which makes it null, and that which renders it only unlawful: Or how cou'd he there find all the Expedients he ought to make use of in these matters, to avoid Scandal, Divisions, Quarrels and Destruction of Families? What might, or ought to be Tolerated, or permitted, or hindred in regard to certain nice, and tender Circumstances and Conjunctures? How this Curate, whether in City, or in Country, cou'd be able to answer about the Validity, or the Nullity, the Justice, or injustice of some Contracts, and about the doubts, which a thousand different Circumstances may occasion, even in such Contracts as are least disputed? How shou'd he behave himself in matters of Restitution? Wherein one Rule, whether it be of the Law of Nature, or of the positive Law, often seems to destroy another. How many Difficulties, in matter of Censures, Irregularities, and Dispensations do daily arise, which the Councils cou'd neither foresee, nor Regulate, and of which Experience, only gain'd by hearing Confessions,

essions, gave occasion to treat, to clear and decide them? A man may almost say the same things of every part of Morals; the Divine Law, which is compris'd in the Holy Scripture, and the Ecclesiastick Law, which is compris'd in the Councils, are they not also, as well as the Civil Law, the Instruments, God makes use of to Regulate the Manners, the Disputes, and the Differences of men? And are they not likewise, at the same time, the Sources and Springs of an infinite number of Difficulties and Troubles? Having these holy Rules, say our Reformers, what need have we of Casuists, and of all their great Volumes which fill whole Libraries? And I demand of them, since there are so many and so good [Laws, why are there such a number of Lawyers in the World, and so many Commentaries upon those Laws? And why, notwithstanding all this, are there still so many Suites, wherein the Judges, who best understand all these Laws, and all these Commentaries, are sometimes hard put to it, much imbarra's'd and perplex'd in giving their Judgments?

The Council of *Trent* declares to all Penitents, that they are oblig'd in Confession to tell the number of their Sins, and their different kinds: The Confessors are oblig'd to explain to them those different kinds, to know them, and to make a judgment of them: Are the means of doing all this exactly and prudently, which go very

ry far, and suppose no small skill in several sorts of Learning, in School Divinity, in Moral Divinity, and even in Logick, to be found in the Scriptures, in the Councils, or in the Fathers? And without reducing things to the method that these Divines so much despis'd, have done; into how many Scruples, and Difficulties wou'd this decree of the Council put both the Penitents and the Confessors?

No, no, one must not oppose the Doctrine of the Scriptures, the Fathers, and the Councils, to the Doctrine of Divines, and the greatest number of Casuists; no more than they must the Commentators and Interpreters of the Laws, to the Laws themselves. One may indeed Examine, whether their Consequences are well or ill deduc'd; or whether the Fathers, in such Circumstances, and in those particular cases, wou'd have decided, as they did: Or whether they swerv'd from the right way, or went astray by Ignorance, by Wilfulness, or by Malice. The Ecclesiastick Superiours have a Right, to provide and take care in this matter: But it is also the Christian Readers Duty, and they are in Charity bound to it, not to believe *Pascal* upon his own word, nor trust his Extracts, even when he Quotes the Books, the Chapters, and the Pages: The respect due to the persons he attacks, is a strong prejudice against him: And the Judgment, any one shou'd make upon his Testimony or
 Affir-

Assertion, wou'd certainly be too rash and too foolish. The most men ought to do, when they read him, is but to doubt, whether as declar'd an Enemy, as he is, he may not possibly speak truth : But not to conclude all those Guilty, whom he Condemns, and for no other reason, but because he is pleas'd to say they are Ignorant in the Church Learning, occasions of Scandal to Christianity, the Corrupters of the Gospel, and the Morals of our Saviour; and that as soon as they appear'd, they banish'd the Scriptures, the Councils, and the Fathers.

I am as much perswaded as you, answer'd *Eudoxus*, that this Curate you speak of, with all his Knowledge in Scripture, Councils, and Fathers, wou'd be often very much puzzled how to solve all his Parishoners Difficulties, whether put to him in Confessions, or in Consultations, if he had not some special and particular Rule to assist him in the Application of those General Rules: And his fate wou'd be the same with some Lawyers, who have the Institutes, the Code, and the Digests almost by Heart, and yet are not able to Advise, or Counsel aright one of their Farmers, or Tenants in a Suit against his Neighbour, about the Bounds of his Lands, his Close, or Fields. I know more than one Curate, or one Doctor, who Declaim and Thunder out aloud against the Jesuites Morals, and yet in their Closets, Cardinal *Lugo*, *Lessius*, *Sanchez*,

Sanchez, *Layman* and *Azor* are the Advocates they consult, and by whose Determinations they often gain a great deal of Honour.

You are in the right, replied the Abbot, and it is without doubt for this reason, that *Saint Charles Borromeus*, in a little Treatise, he has made about true Confession, do's expressly injoin his Curates, diligently and constantly to read, *Manibus continenterant*, the *Classick* Authors, so he calls them, who fully treat of Cases of Conscience.

Saint Francis of Sales shews he was of the same Opinion, in a little piece which he directs to his Priests, intitled, an *Advertisement to Confessors*, wherein, after several advices, about the method they ought to observe in hearing Confessions, he thus concludes. "Father *Valerius Reginaldus*, a Jesuite, reader of Divinity at *Dole*, (observe that this is one of those whom *Pascal* treats most rudely) has newly publish'd a Book, *Of the Prudence of Confessors*, which will be greatly useful to all that read it. Here you see, my Dear Brethren, the five and twenty Articles which I thought fit to propose to you, &c.

Adver-
tisement
aux Con-
fesseurs.

De la pru-
dence des
Confes-
seurs.

I have also seen a Latin Letter from the same Saint to Father *Lessius*, which was not Printed with the rest, but was publish'd elsewhere, the Original of which is at *Antwerp*, wherein; after he had signified

nified the great esteem he had for the Societies works, and for his in particular, he adds. *I read some years since a very useful piece, de justitia & jure, which you publish'd, where you solve, with much Solidity and clearness, and better than any Divines I have seen, all the Difficulties of this part of Divinity.* Pray observe, adds the Abbot, that this Book, with which Saint Francis of Sales is so much taken, and commends so much, is that very Book, for which Lessius has deserv'd from Pascal the title of the Favourer and Patron of Murderers, of Bankrupts, broken Merchants, and Usurers, &c.

The Bishop
of Meaux.

You there touch upon a Point of some consequence, said Cleander, and without all doubt, the Authority and Testimony of Saint Charles Borromeus, and of Saint Francis of Sales, ought not to be of less weight, than that of Pascal and Nicole. And if we add to this, answer'd the Abbot, that one of our most Famous Bishops, in his Synodal, or Diocesan Statutes, has very lately mention'd among other Books which he advis'd his Clergy to read, the better to enable them to hear Confessions, Tolet and Azor, both Jesuites, the last of whom had the Honour to be one of Pascal's Heroes of the loose Morals; perhaps the Jesuites may have occasion to flatter themselves into a belief, that all the World do not blindly run into his Opinion, or suffer themselves

selves to be deluded, or trapan'd into *Port-Royal* Nets.

As the Abbot was going on with the Jesuites Apology, for which he was furnish'd with very good Memoires, *Endoxus* was call'd away by a Letter of Consequence which requir'd an immediate answer. But *Cleander* made the Abbot promise he wou'd be present and make one at the Meetings and Discourses which *Endoxus* and he Resolv'd to have about the *Provincial Letters*. They agreed to go next Day to one of the Libraries in *Paris*, to see whether the *Thomists*, the Doctors of *Louvain*, and the rest, had taught the Doctrine of Probable Opinion, as the Jesuites and the Professors of the *Sorbon* had done. And also to Confront and Compare exactly, the passages he had shewn them, to prove that *Pascal* and *Wendrok* had alter'd and disguis'd the Jesuites principles. And likewise promis'd, if that appear'd true, they wou'd without Difficulty forgive his calling them both Impostors and Calumniators: And that they wou'd afterwards go on, to the Examination of the particular passages, which the Jesuites publicly say, were for the most part, maim'd, or falsified, or wrongfully Transpos'd; after which the Abbot and *Cleander* took their leaves of one another, and parted.

The Fourth Discourse.

THE Abbot came the next day, at the hour appointed, to take up *Eudoxus* and *Cleander*, whom he carried to the Fathers of — whose Library he knew, was very well furnish'd with the Books they wanted. There he made an new Conquest in favour of Truth: It was over a Young Batchelour of Quality of *Eudoxus* and *Cleander's* Acquaintance, who, by chance happen'd to be in the Library: And who having Saluted them, and understood the Occasion of their coming, cou'd not forbear Laughing: He ask'd them how they came, at this time of Day to have any scruples about a matter, that for so many Years past no Body had Question'd. To make a doubt, said he, whether the Doctrine of Probable Opinion be the Specifick Doctrine of the Society, of which the Jesuites were the Inventors, and the only, or almost the only Defenders, having on their side but a *Caramuel*, or a *Diana*, at most, is to doubt, whether there be such a City as *Rome* in the World, or a Grand Vizer in the *Ottoman* Empire.

Hereupon the Abbot spoke, and told him, that in such matters as these, there was nothing better, than for a man to see things with his own Eyes; and that he wou'd do them a pleasure to help them to find out what might

might, at last confound a Jesuite, whose Confidence the Publick had a long time suffer'd to go unpunish'd : That this Jesuite had been so bold above thirty years since, as to make all the Religious Orders, a number of Bishops, the most famous Universities of *Europe*, and even the *Sorbon*, in the sight of her own Doctors, complices of the Extravagancies of the Society, in matter of Morals : That this was done by a Book Licens'd and Printed at *Paris* : Wherein, without entring into the matter of Right, or examinining whether the Doctrine of Probability be good or bad, he confines himself to the matter of Fact, that for near a hundred years, and untill the year 1660, when his Book was Printed, this Doctrine was the common Opinion of all the Bishops, all the Orders, all the Universities, and all the Doctors : That for one, that had oppos'd it, he cou'd easily reckon ten that had defended it : And that of the three or four at most, who had quitted it in some points, two were Jesuites. You see what his Paradox is, added the Abbot, seeming to speak very seriously. And this Author, continued he, to put his design in execution the more Methodically, has reduc'd the whole Doctrine of Probability to two propositions, which in effect contain it wholly : The first : *That of two Probable Opinions, one may follow the less safe.* The second : *That of two Probable Opinions, it is lawful to follow*

the less Probable. The two Monsters which *Pascal* and *Wendrok* have fought with, as sprung from the damnable Politicks of the Jesuites: And in his little Book (which at the same time he drew out of his Pocket) 'tis boldly, I say, affirm'd, that these two propositions were taught, either separately, or both together, by this Croud of Non-Jesuite Divines, which are all nam'd and their passages quoted. What Insolence is this if it be not true?

The young Batchelour, after he had, for some time rally'd at the Jesuites pretension with *Cleander* and *Eudoxus*, who affect-ed to seem as incredulous as he, said, he wou'd willingly share in the unnecessary trouble the Abbot had resolv'd to give himself. Hereupon they fell immediately to work, in the turning over the Books, which the Library keeper put into their hands, as fast as they call'd for them: They follow'd the Order of the Chapters, and began with the List of Bishops.

They presently read in Saint *Antonin*, the first Proposition, express'd in these words. *Eligere viam tutiorem, consilij est, non praecepti.* To choose the safer way is matter of Counsel, not command. And because *Wendrok*, who was gravel'd at this passage, had answer'd, that Saint *Antonin* spoke there, only of the choice of Conditions, or States of Life, and that he meant no more than this, that tho' it were safer to become Religious, than to live in the World, it was, notwithstanding,

standing, not a command to become Religious, but only an Advice: They read what the Jesuite Author had writ upon that Text, to refute *Wendrok's* Explication. This Saint speaks there of an Action, of which there is a doubt whether it be a sin or not a sin, which in reality is the ground of the Question treated of in this whole Paragraph. Here are St. *Antonin's* own words.

"It is said in the third Chapter of 1 p. Tit. 1.
Ecclesiasticus, He that exposes himself to Dan- S. 10.
 ger, shall perish therein: From whence Saint
 Thomas and others do infer, that he
 who do's an Action of which he doubts,
 whether it be a Mortal Sin or not,
 do's commit a Mortal Sin; because, that
 thereby he exposes himself to commit a
 Mortal Sin. When therefore in a matter
 of Morals, there happen to be different
 and contrary Opinions, he that follows
 the larger seems to expose himself to the
 Hazard of committing a Mortal Sin, it
 being possible that this Opinion may be
 False, and the other True,

"But to this it is answer'd, that he, who
 knowingly do's a thing, wherein he doubts
 there may be a Mortal Sin, do's com-
 mit a Mortal Sin, if while he do's it,
 he continues in his doubt, even altho'
 the Action in it self were not sinful:
 And here the word *Doubt* is taken in
 its most strict and proper signification;
 when, because of equal reasons on both
 sides, one do's not incline more to the
 K 4 "one

"one than to the other: But when the
 "doubt is light, and but by way of Scruple,
 "ple, as a man doubts, when sticking to
 "one Opinion, in a matter wherein he is
 "afraid the opposite Opinion may be the
 "true Opinion; by acting with this doubt
 "he do's not sin, when he follows the
 "Opinion of some Doctor, and that there
 "are Probable reasons for this Opinion,
 "more than for the contrary; altho' the
 "Opinion which is follow'd shou'd be false,
 "provided, that it be not against the
 "manifest Authority of the Scripture, or
 "the Determinations of the Church. And the
 "reason of this is, that he who acts in this
 "manner, do's not act with the doubt of
 "a Mortal Sin, but in his action is guid-
 "ed by a Probable Opinion.

The Batchelour cou'd not easily agree to
 this Doctrine, or comprehend how a man
 cou'd act with a doubt, and yet not offend
 God. The Abbot said, that according to
 the principles of Saint *Antonin*, and those
 Divines who follow'd him, one must, in
 this matter, distinguish between a *Practical*
 and a *Speculative* Doubt: That they hold,
 the one do's not necessarily follow the
 other, and that one may Act with a *Speculative*
 Doubt, altho' it be not lawful to
 Act with a *Practical* Doubt. But in a
 word, continued he, the Question here, is
 not of the Right, but of the Fact; nor
 whether Saint *Antonin* was in the right,
 or in the wrong; but only, whether the
 Jesuites

Jesuites do fully prove that his Opinion was the same with theirs.

At least, answer'd the Batchelour, Saint *Antonin* seems to say, that in allowing the less safe to be follow'd, one is oblig'd to follow the more Probable Opinion.

The Jesuite, reply'd the Abbot, pretends to no more: His Drift is only to shew that Saint *Antonin* held, at least, that one might follow an Opinion which is Probable; and that of two Probable Opinions, one may follow the less safe, altho' there shou'd be still Danger that it might be false. If we were to dispute the thing, we shou'd by this single principle of Saint *Antonin* overturn all *Pascal* and *Wendrock's* Divinity on this Subject.

The next they call'd for, was *Didacus Alvarez*, that man so famous for his dispute *de Auxilijs*, when *Dominican*, and who was afterwards Arch-Bishop of *Trani*, in the Kingdom of *Naples*. They look'd for the Title of the dispute so to wit. *Whether, Ad. 1, 2. of two Probable Opinions, a man may follow that which he shall Judge most convenient, and leave even that which he believes the more Probable.* This Divine, after he had brought down the Opinion of *Cajetan*, and of some other *Thomists*, which seem to hold that one ought to follow the more Probable, speaks thus.

"The second Opinion is contrary to
"this, and holds that every Body may Num. 4.
"follow that Opinion, which he judges
"Probable.

"Probable. This is held by Master *Medina*,
 "and with him by many other Learned
 "*Thomists*.

Afterwards, he sets down a third, to reconcile the two others, by the Restrictions wherewith it allows the less Probable Opinion to be follow'd, which are, that neither our Neighbour, nor our Religion be concern'd therein, and that there be not in it, any particular Circumstances to offend the Honour of God: He also adds some suppositions. First he lays down as a thing not to be doubted of, that when two Opinions are equally Probable, or that there is very little difference in the point of Probability, one may choose which of the two he pleases: Secondly, that when a Penitent has follow'd a Probable Opinion for example, that which says, such or such a Contract is Lawful, his Confessor ought to absolve him, altho' he shou'd believe it more Probable, and even certain, that the Contract is unlawful: *Because*, says he, *that the Penitent, in following this Probable Opinion, has not sinned.* After which he declares himself of this third Opinion, and answers the Arguments of *Cajetan*, which, for the most part, do only prove that one ought to make use of the foremention'd Restrictions, and which all the Jesuites, who taught this Doctrine never fail'd to prescribe. Upon which the Abbot in a few words made these two Reflexions.

Num. 9.

First,

First, that nothing can be more clearly taught, than that, on several Occasions, *It is lawful to follow the less Probable Opinion, altho' that at the same time, it shou'd be the less safe.* And in the second place, that the single Testimony of *Alvarez* may save them the Labour, of turning over *Medina*, and the other Learned Thomists, to satisfy themselves that the Doctrine which was attributed only to the Jesuites was common to them, with the most able Divines of Saint *Thomas's* School.

These Reflexions, which began to put the Batchelour a little out of Countenance, made *Cleander* and *Eudoxus* smile, who, by the former day's discourse, were prevented from being surpriz'd, as he was, at the things, that were shewn them.

The Abbot went on, and shew'd the following proposition in ^a *Joseph Anglez*, Bishop of *Bozano* in *Sardinia*, in ^b *Thomas Zerola*, and in ^c *Malderus* Bishop of *Antwerp*. When the Penitents Opinion is Probable, altho' the Confessors Opinion shou'd be more Probable, he neither can, nor ought to refuse him Absolution. And this in ^d *Bartholemew Ledesma*, another Bishop of the Dominican Order. This conclusion is against *Adrian*, who says, that one is oblig'd to follow the more safe Opinion, even supposing that the contrary Opinion is also Probable. But notwithstanding our conclusion is very true, and this conclusion is, that it is lawful to follow the less safe and the less Probable Opinion.

^a Quæst. de Conf. difficult. 8.
^b In praxi pœnit. ca. 22. qu. 3.
^c Edit. Venetæ 1559 in 1. 2. q. 19. disp. 86.
^d Tract. de pœnit. sacr. diffi. 14. p. 731. edit. Salaman. 1585

They open'd a second time ^e *Malderus* Bishop of *Antwerp*, to shew this assertion in ex-
citato.
press

press terms. *It is sometimes lawful to follow the less Probable Opinion, and to reject the more Probable, altho' this shou'd be the more safe Opinion.*

^f Tom. 2. ^g Bonacina was found to be of the same Opinion. *We may, says he, without sin follow a Probable Opinion, and leave the more Probable and more safe Opinion.*

^h Tom. 1. ⁱ Barboza Bishop of Ugentio, the great Canonist, was also in his turn consulted, and found to be of the number of the approvers of this Doctrine.

At last when they came to *Caramuel*, I durst not, said the Abbot, propose him to the Jesuites Adversaries for a Judge: For tho' he were a Bishop, they have treated him so ill, and the *Jansenists* have given such an Idea of him, and of *Escobar*, that men cannot hear their names pronounc'd, but they presently fall a Laughing. Besides, perhaps, he extended this matter too far. But without regarding his Opinion, may we not, at least, hear him as a Witness of a matter of Fact, wherein he was very well vers'd. This Opinion, says he, here in his Moral Divinity, which he Dedicated to *Alexander VII.* is, at this time, the common Opinion of all the World, that men may, with a safe Conscience, follow the less Probable Opinion. *The common Opinion,* adds he, *is, that it is lawful to follow the less Probable and the less safe Opinion, and to reject the more Probable and the more safe Opinion.*

See now, continued the Abbot, Eight Bishops, besides *Caramuel*, all men particularly distinguish'd, and remarkable for their Learning

ing and their Piety, who hold the first part of the Doctrine of Probability, and seven that hold the whole pure and intire. What an Honour is this for the Jesuites, that all these Learned men are accounted as nothing in respect of them : And that, in a common cause, they shou'd be regarded as the chief, who alone deserve to be attack'd, and that all these Prelates shou'd not be thought worth the trouble of being so much as nam'd ?

They are in truth Bishops, said *Eudoxus* Laughing, but they are but *Italians*, *Spaniards*, or *Flemings* ; and if I were a Batchelour of the *Sorbon*, as this Gentleman is, two of their Doctors wou'd weigh more with me, than all those People, who perhaps might have been Disciples of the Jesuites. In that point, said he to the Abbot, it were well, if you cou'd justify the Quotations of your Father *Dechamps* : As for *Cleander* and me, who are not so much concern'd in the matter, we will still go on to make the *Thomists* ready for you.

The mischief on't is, said the Abbot, that some of these had quitted the World before the Jesuites were come into it : And that others had Printed this Doctrine, before any Jesuite had written in Divinity. The rest were either *Dominicans*, or Doctors of *Louvain*, and appear'd very indifferent for the Interests : or the Doctrine of the Society. But I will willingly refer my self in the matter to the Doctors of *Paris*. Hereupon they took *Isambert*, *Du-val*, *Gamache* and *Bail*,
quoted

quoted by Father *Dechamps*. Wherein, were read to the Batchelour these plain propositions, which were the day before shewn to *Eudoxus* and *Cleander*. *That one is not oblig'd to follow the more safe Opinion: And that one may in Conscience follow the less safe, and less Probable Opinion, and quit the more Probable, and more safe Opinion.*

He was very much surpris'd, and said he wou'd see no more; but how then, added he, comes it to pass, that all the World say it is the peculiar Doctrine of the Jesuites, the secret and foundation of their corrupted Morals, and of their Politicks? And how happens it, that *Pascal* and *Wendrok*, quitting all others, fall only upon them? And that they speak of these Fathers, and of their Opinions in this matter, as the Scandal of Religion, saying that the Hereticks ought not to judge of the Church's Doctrine by the Doctrine of the Jesuites, and that the Catholick Universities, the other Communities and Religious Orders do not partake in their Errours? You fill my head with a World of Scruples, said he to *Eudoxus* and *Cleander*; I my self, upon this account, have a thousand times exclaim'd against, and run down the Society: The matter passes for a thing evident and certain, by the Charity and the care of the *Jansenists*, and is become so publick, that I did not believe I was Guilty in this of Rash Judgment, nor of Detraction, or Calumny.

I am well pleas'd, answer'd *Eudoxus*, that you have so tender a Conscience: But, after all,

all, is not *Pascal*, *Wendrok*, *Mr. Arnauld*, and all their Friends of Weight enough to hinder and secure your Judgment from being Rash, altho' it shou'd be false? Believe me, that if you wou'd unburden your Conscience of these sins, you ought to go and Confess them to Mr. Curate of —, however severe he be in other matters, he will not refuse your Absolution on this account; but let me advise you to tell him the Case with all its Circumstances: For if you speak to him of Rash Judgment, or of Detraction in General, with reference to the Doctrine of some Divines, he will believe you speak of *Mr. Arnauld*, or of *Janse-
nius*, and that will not be for your advantage. Tell him it is of the Jesuites, and he will comfort you; he will enlarge your Conscience, as if you had been a weak scrupulous person; he will inform you, that it is not always any great Crime to speak little trifling things of one's Neighbour; and that when they happen to be said of the Jesuites, they may sometimes have a very good effect.

The Batchelour hereupon having taken leave of them, they staid sometime longer to compare many passages with the Texts of the Authors cited, which they found very exact. But beginning to be weary of a Labour, which was not at all pleasant or agreeable, they only chose five or six more of the most positive to verify them, and especially those of the *Dominican* Divines. They pitch'd upon these Divines rather than any others, not only

ly for the Reputation their School is in, but also because there have been of late some particular persons of their Order, very ill instructed, without doubt, in the Opinions of their Doctors, who affected to make all the inconveniences real, or pretended, of the Doctrine of Probable Opinion fall upon the Jesuites alone.

Quæstio
facti.

But before the other passages were compar'd, the Abbot desir'd *Endoxus* and *Cleander* to take notice of what Father *Dechamps* asserts in his Book, to wit, that the *Dominican* Divines who had handled this matter for near these Hundred Years, had all agreed in teaching these two propositions together. *That one is not oblig'd to follow the more safe Opinion, and that it is lawful to follow the less Probable and less Safe, and quit the more Safe and more Probable Opinion.* "Infomuch, says, this Father, that I have not found one of those I have read, nor of those Quoted by the Authors I have read, who has given the least ground to believe, that he was of a contrary Opinion.

The first, of all the *Thomists* he begun with, was *Bartholemew de Medina*, whom *Antony of Siena*, in his *Bibliotheca*, qualifies with the title of the Compleat and excellent Divine, distinguish'd as much by his Probity and his Piety, as by his Learning. These words are to be seen in his Commentaries upon Saint *Thomas's prima secunde*, printed many years before any Jesuite had handled this matter. From thence arises a great question, to wit, whether a man be oblig'd to follow the more Probable Opinion: And after he

Q. 19. a 6.
c. 3.

he had propos'd the contrary opinion, he thus determines. *My Opinion is, that if the Opinion be Probable, it is lawful to follow it, altho' the contrary Opinion shou'd be more Probable:* Which he afterwards proves at large.

Cleander having read, among the remaining Authors, the name *Dominic Bannes*, desir'd he might be consulted: He was, said he, a man of some weight and value, and one of the Directors of *Saint Teresa*: They open'd his works, and found in his Treatise upon *prima secunda* these words. "There Q. 10. a.
"are two sorts of Opinions; for some 11. dub. 3.
"relate to actions, for example, to know c. 4.
"whether such a contract be lawful or not.
"Others concern the things themselves,
"to know whether a thing be so or so: Whether this House belongs to me, or to
"another: I say then for the first kind,
"that men may follow a Probable Opinion,
"and reject the more Probable.

By this 'tis plain, said *Eudoxus*, that the Holy *Teresa's* Director is like the rest, of the loose Morals; and for which there is no remedy: For the Inquisition which bore with this Doctrine, wou'd never have suffer'd a *Port-Royal* in Spain, nor the publication of *Pascal's* Letters. Witness, said the Abbot, what happen'd the last year. A Religious man undertook to get the *Provincial Letters*, Translated into Spanish, to be printed at *Madrid*, that they might, as was said, be sent into the *Indies*, to

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give

give the Christians there the same kind of Character and Idea of the Jesuites, as was endeavour'd to be given to the Catholicks of *France*. But what's worse than ill luck? The Inquisition got notice of it, and cited the Religious man; who, being question'd about this new Book, found about him, answer'd he knew not what it was: That it was directed to him without telling him from whence it came. But the printed leaves appearing still fresh, he was Convicted and shut up till farther Orders.

Cleander ask'd him if the Jesuites knew this Story? They know it, answer'd the Abbot, and wou'd be very glad, they had not so much cause as they daily have to complain of such kind of Proceedings. After this, they read in the little Book, the rest of the *Thomists* quoted, without taking the pains to search into their own particular works, out of which no doubt the passages are most faithfully extracted.

Tom. i. in 1, 2. ad quæst. 19. art. 6. *Gregory Martinez. First Conclusion.* "It is not only lawful to choose of two Opinions equally Probable, that which one pleases, but it is further lawful to follow the less Probable, and to quit the more Probable. This second part is contrary to *Silvester* and *Cajetan*, but yet it is the common Opinion.

In sum part. 2. tr. 8. ca. 22. *Peter Ledesma.* "It is more Probable, and it is conformable to the Law of God, and the Law of nature, that it is Lawful for a Judge to reject the more Probable

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“ bable Opinion, and to follow that O-
 “ pinion which is Probable. This is the
 “ Opinion of Master *Medina*, of *Orellana*,
 “ and several other Doctors, and chiefly
 “ of Saint *Thomas*’s Scholars upon the 2. 2.
 q. 67. a. 4.

Ho! For this bold stroak, said *Cleander*,
 the Jesuites will reform the *Dominicans*
 Morals: For I very well know, that upon the Chapter concerning Judges, the direct contrary is commonly taught by the Society: And that their principal Doctors have declar’d against this proposition. And they bring for it very strong and good reasons; and do solidly shew the difference there is between these in particular, and other cases, where neither the interest of our Neighbour, nor the Honour of Religion is concern’d.

There follow’d in the List of *Dominicans*,
Vincentio Candido, Master of the sacred Pallace.
Ildefonsus of *Saragosa*, whose works were printed at *Rome*, by Order of the General Chapter of *Dominicans*; a Circumstance upon which one may argue strongly, and which *Pascal* wou’d not have forgot, if the Treatise of Divinity of any Jesuite who had taught the Doctrine of Probable Opinions had been publish’d by order of a General Congregation of the Society. This List ended with *Paul Blanchis* and *John Haquet*.

The Abbot further propos’d the justifying or proving some passages of the Doctors of *Louvain*, quoted by Father *Dechamps*. But *Cleander* and *Eudoxus* said they were abundant-

ly satisfied. They only took the pains to count the Authors of the other Orders, and the Doctors of all the Universities mention'd in the following Chapters: The number was about threescore: But they read attentively, and with pleasure, the Reflexions made by Father *Dechamps* in the last Chapter of his little Book, which really are very much to the purpose.

The first is, that which the Abbot had before made them, and which, as one may say, do's naturally present it self to their and every Body's Eyes. To wit, whether there be the least reason, or the least equity to attribute to the Jesuites, as their particular and peculiar Opinion, a Doctrine largely spread in the Writings of the Divines of all Religious Orders, and of the Doctors of all Catholick Universities: And above all, when Mr. *Isambert* writes in *France*, that it is the common Opinion of the Doctors. *Ita communiter Doctores*; that *Bonacina* writes the same thing in *Italy*: *Ita Communiter Theologi*; that others say it in *Spain*, and others in *Germany*. *Hec sententia est communis in Scholis. Illa sententia est hodie omnium.*

Navar.
Jo. Ca-
ram. Ep.
Miffienfis.

The second Reflexion is, that, it is yet more Ridiculous and more unjust, to make the Jesuites Authors of an Opinion, taught by so many able Doctors before they had a Being. *It is the most common Opinion of Divines*, said *Peter Navar* in the year 1597. *This Opinion is supported by the greatest number of Doctors, by the greatest Authority, and by the strongest reasons*, said *Salonius*, an *Augustine* in the year 1592.

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The third is, that the Jesuites have apply'd themselves, above all other Divines to limit and restrain this Doctrine, which certainly may be abus'd more than any other Moral principle, if it shou'd not be taken as it ought to be; and which, in reality, was stretch'd too far by some Doctors, before it was treated of by the Jesuites. For this reason, *Suarez, Vasquez, Sanchez*, and other the most learned Divines of this Society, have plainly demonstrated, and convinc'd all the Divines of their time, that this Doctrine ought not to take place in reference to Judges in their Judicatures, nor to Physicians in the Application of their Medicines, nor to Professors of Divinity, in the Choice of the Opinions they ought to teach: And these last, in particular, are bound in Conscience, according to the Morals taught by the Jesuites, to follow the most safe Opinions in matters of Religion, and such as are conformable to the common practice of the Church, and Morally certain in the matter of the Sacraments.

Lastly, The fourth reflexion, which by the way they had touch'd upon in the precedent Discourse, is, that from the time this Doctrine was in vogue till the year 1660, there had been but one Author who attack'd it in its full extent, and that this Author was an *Italian Jesuite, Comitulus*, from whom *Wendrok* had taken the best part, of what with any colour of reason he had said upon this Subject, but very disingeniously, without acquainting

his Readers, that this *Comitolus*, whom he had cited, was a Jesuite.

They were going to leave the Library, after the Abbot had shewn his two friends in the Books of several Jesuites, the Definition they give of a Probable Opinion, together with the Restrictions added to it, by *Layman*, *Suarez*, and their other Divines, the extracts of which he had shewn the Day before: And had thereby made an end of convincing them of *Pascal* and *Wendrok's* unfaithfulness, who give a very false notion, and make a very wrong Scheme of this Doctrine, to no other end, but that they might have an occasion to Calumniate the Jesuites. Just as *Cleander*, casting his Eyes by Chance, on the 33th page of Father *Dechamp's* Book which lay open, saw there the name of Father *Morin*, the *Oratorian*: What, said he, laughing aloud, do the Jesuites bring to their Succour, even the very *Oratorians*, upon the Chapter of Probability?

Because that is an Extraordinary thing, let us see, said *Eudoxus*, what *Morinus* says to the business. In his Eighth Book of Penance. Ch. 4. Nu. 19. These words are to be found. *Franciscus Suarez. Tra. 3. ad. 1. 2. Disp. 12. Sect. 6. Nu. 10. Prudenter mihi videtur circumscribere casus, in quibus necesse est opinionem certam præferre probabili, & probabiliorem minus probabili; Mihi enim videtur certum & evidens, aliquando probabilia certis præferri posse: Quibus igitur indicijs & Argumentis hæc dignoscemus? Quando, scilicet, inquit Suarez, ex justitia vel chari-*

charitate tenemur vitare damnum, quod re ipsa subest, vel periculum ejus, &c. Suarez seems to me to determine very prudently the cases wherein one ought to prefer a certain to a Probable Opinion, and the more Probable to the less Probable: For it appears to me certain and evident, that sometimes a Probable Opinion may be preferr'd to a certain one: How shall we come to know when this is to be done? That is, says Suarez, when either Justice, or Charity do's oblige us to prevent the damage that may happen by the thing it self, or the danger of it, &c.

Let us go, said *Eudoxus*, the Jesuites have carried the cause, and they will carry it before any impartial Judge, any man of Sense, who will but hear and examine it, as we have now done. They went abroad to take the Air a little, wearied by the application their curiosity had given them, but mighty well satisfied, they had Clear'd and Disintangled the truth of things from all the Clouds and Obscurities, wherein it had a long time lain industriously conceal'd and folded up.

The following part of the fourth Dialogue.

AT their return from taking the Air, they alighted at the Abbot's lodging, where, after they had, for some time, talk'd of indifferent things, being at a stand, and the Conversation fallen, *Eudoxus* thus briskly took it up again. But what think you, in the main, Master Abbot, of the Question of Probable Opinion? Let us lay aside the matter of Fact, and the Sense of others, and tell us your own thoughts of the thing it self.

I shou'd be hard put to it, answer'd the Abbot, if I were oblig'd to declare my self in this particular. 'Tis a matter wherein it is as easy to destroy all, as it is hard to establish any thing: Where the extream, and directly contrary Opinions, seem to have insupportable Consequences; and where the middle, which some are willing to hold, seems not possible to subsist, without re-establishing the Foundations of the two Opinions, which they pretend to Destroy.

This is a very strange proposition, said *Eudoxus*: But if it be true, the positive, Magisterial Air, which some certain people put on and affect in this matter, is not to be endur'd.

The greatest part of these men, answer'd the Abbot, have div'd very little into the business, but suffer'd themselves to be carried

ried away with the stream of the Party, they first met; or to be dazzl'd with outward appearances, which have in them nothing that's solid; or else to be stunn'd with the Clamours and Out-cries rais'd by Concert or Agreement, in *Flanders* and in *France*, and which have been Eccho'd and heard as far as *Rome*. But here they move more slowly, and walk with a graver pace, and are not in so much hast, nor very forward to decide in so nice and tender a point. All that I can say to you, is, that I cannot bear *Pascal* and *Wendrok's* Opinion, and that I do yet suspend my own judgment concerning the Opinions of other Divines.

It looks well notwithstanding, said *Eudoxus*, to say, that one is oblig'd, always to follow the safe Opinion, tho' it should be the less Probable. Has not *Wendrok* said wonders in his first Note upon the fifth *Provincial Letter*, where he proposes his System, and fights with all his forces that of his Adversaries, represented by the single Body of the Jesuites? For these Fathers are there brought to answer for all the *Thomists*, all the *Scotists*, all the Doctors of *Salamanca*, *Alcala*, *Louvain* and the *Sorbon*; for all the Canonists, and all the Bishops you have nam'd to us, and to whom, had they spoke to them in their proper persons, it would certainly have been very rude to have offer'd so many injuries, and
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said so many contumelious things, as he has done.

All that is admirable, answer'd the Abbot, and above all this fine principle, upon which all the rest depends, that no Probable Opinion is safe, and that it do's
 Sect. 4. not excuse from sin, if it be not true; Opini-
 Paragr. 1. *onem probabilem securam non esse nisi vera sit*,
 Inasmuch, that any Judgment upon which I lean, whether it be to govern my self, or to direct others, that consult me; this Judgment, I say, how Probable, and how well soever founded, if it be false, makes me a Criminal, and Guilty before the Tribunal of the Divine Justice. It is, without doubt, this Extravagant and Erroneous Principle, of which the absur'd Consequences are easily known, that has contributed most to make this Opinion fall to the Ground.

For after all they cou'd do, the Doctors and Directors, most zealous for the Reformation of Morals, were not able to make it serve their turn, and notwithstanding all that was most specious in this severity, and the Honour and Reputation it wou'd have brought to their Direction and Advice, and notwithstanding the inclinations, and the Interest they had to espouse the Notions of one kind of Devotes, by declaring loudly and Universally for the more safe Opinion, they are agreed, that there is no Solidity in this Doctrine, and convinc'd by reason and
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Experience, that it is both impertinent and impracticable.

Not to be able to quiet the Conscience, but by Evidence, which is wanting often and almost always in Moral things: To reduce all the Judges, even after they have done their duty exactly to doubt (I speak of well grounded Doubt, and not of a Scruple) whether they do not make themselves liable to go to the Devil almost by all the Judgments they pass. For the most Just and Impartial are daily divided amongst themselves; that is to say, that necessarily the one, or other of them in this opposition of Opinions, judge and decide the contending Parties differences upon false principles, or by misapplying true ones, and that thereby they do an Act of Injustice, which neither their Application nor their Examination of the Affair, nor the care they take to follow that, which seems to them the more Probably true, nor the Authority of the most able Lawyers can excuse, since that after all this they lay hold on a false Opinion, and which at the same time is contrary to Justice. To throw into the same uncertainty, by the same reason, all Lawyers, Advocates, Proctors, and Attorneys, almost for all the Causes they take in hand, among which 'tis certain, there are very few that have as clear a right on their side, as there is truth in a Mathematical Demonstration; and all those that have litigious rights and causes,

causes, for all the Suites they bring and maintain. To give the same kind of trouble to all Directors, and all Confessors in an infinity of Decisions, especially in the matter of Restitution, where it is as little safe to oblige, as not to oblige to Restitution, and where it is equally dangerous on both sides, to offend, or sin against Justice: And to all Merchants in, I know not, how many Circumstances, of their Trade and Dealings, and generally to all men, in an infinite number of Conjunctions, where the daily commerce of Life do's engage them, and wherein they are govern'd by Probable Opinion only; all this appear'd very intolerable.

Besides this other principle, which *Wendrok* farther supposes for the Establishment of his Doctrine, that invincible Ignorance do's not excuse from sin, is a principle, whatever efforts are made in it's favour, that reason cannot admit, and which is Repugnant to the Notions, all men have of the Goodness of God, and which of late was also censur'd at *Rome*, and which in effect Re-establishes some of the condemn'd Propositions of *Jansenius*, and undermines the Foundation of some of the most important Doctrines of the Council of *Trent*.

After all, the ineffectual remedy for all these great inconveniences, and the only one suggested by *Wendrok*, is, to address ones self to God, as if a man cou'd be certain every

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moment of a particular Revelation from on high. Notwithstanding these reasons, they were, I say, oblig'd to quit this fine piece of Divinity. But it do's not appear] that either *Wendrok*, or his Friends were much troubl'd for't. The opposition that was then made to this specious severity, together with the pretended looseness of the Society's Morals, serv'd well enough to decry and run down the Jesuites; this was all these Gentlemen aim'd at, and they had all the reason in the World to be satisfisd with the event.

I very lately puzzl'd, said *Cleander*, upon this Subject, a Doctor of the severe Morals, by a Difficulty I propos'd to him, concerning the Contracts for Incomes upon the Loan of Money. It is certain, said I to him, that these kind of Contracts can be justified only by Probable reasons. They have been in use, or at least well warrant-ed, but within these two or three last Ages. In the beginning they were accounted by several Doctors, usurious Contracts, and altogether unjust, whereby twice as much Money was repaid as was at first receiv'd; since it will plainly appear, by redeeming at the end of Twenty years, the agreed for Sum of a Thousand Pounds a Year, after the rate of Five in the Hundred, and clearing for the whole time the Ar-rears, that the Money first borrowed with just as much more was fully paid back. This business was then disputed with so great

great Variety of Opinions, that even to our days the dispute of the three Contracts was still kept on foot. It is also certain, that this kind of Contract is to be justified by a good Intention, which men have to purchase, by parting for ever with the principle, not a certain Sum of Money yearly payable, (for Money is not to be bought with Money) but a right of Exacting every year a certain Sum from him, to whom the principle was given. This is a very nice and tender point. He ought to have answer'd, said *Eudoxus* interrupting him, that two Popes, *Martin* the Fifth, and *Callixtus* the Third, did Tolerate or approve these sort of Bargains, in the Decretals they made upon this Subject.

He gave me this answer, replied *Cleander*, but I thus pursued my Argument; besides said I to him that the Popes can neither Derogate from, nor destroy the Law of Nature, to which, many Doctors do affirm and maintain, that is Contract is as opposite and contrary, as this the most formal kind of Usury. Besides this, many of those we know, who hold that the most safe Opinion is always to be followed, do not hold, that the Pope's Authority is sufficient to make an Opinion certain, if it were before doubtful; and that these two Popes do not approve of this Contract, but on two Conditions, not to mention some others, which they do also require. The first is, that the Rent

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or Income shou'd be in the manner of a Mortgage, and settl'd upon some certain fix'd Fund, of a nature to produce a Revenue: For example, upon an Estate in Land, or upon a House. The second is, that this Fund failing, the Rent shou'd be no longer paid: Conditions which made easy the greatest difficulties the Doctors had rais'd upon this kind of Contract.

But in *France*, these conditions are not observ'd, he that borrows Money binds all his Estate in general, and his own person into the Bargain; that if his Estate shou'd fail, the person shou'd always remain bound. *Pius* the Fifth, since these two Popes, and the Council of *Bourdeaux*, held in the last Age, say, that these two Conditions, which I have mention'd are necessary. Whence it is evident, that it is more safe, not to have, not to make, or receive such kind of Contracts, or Bargains, at least; after the manner they are made in *France*.

For to examine this business well to the bottom, they have not found for these two or three Hundred Years, any new Demonstration to justify this Contract more convincing, than the reasons at that time propos'd to support it; nor a more solid Refutation of their Arguments who Condemn'd it; that is to say in one word, that there is but a great Probability to justify this kind of Bargain or Contract.

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This Probability then is not an assurance, that it is conformable to the Law of Nature, however it may be allow'd of, by Custom and by Reasons, which seem very Probable to honest good men, and to the greatest part of the Learned. But if these Learned men, who are but School-men, Canonists, or Casuists, be deceiv'd in a matter, so subject to Errour, what shall become of an infinite number of Christians, of all Estates, Conditions, and Employments, who daily either give, or take Money, at this kind of Interest? What shall become of us in *France*? Where the Conditions are not observ'd, which the Popes believe necessary, to hinder this contract from being Dangerous, and with which many Doctors did not yet judge it safe enough, and without which abundance of others accounted it unsupportable. It is manifest, that in this all follow the Probable and less safe Opinion. I assure you, added *Cleander*, that my man was so puzzled, he knew not what to answer.

I do not at all wonder at it, said the Abbot, any man of Sense cannot but see that these Arguments are un-answerable, and plainly Demonstrate, what a folly it is to build on certain general Maxims, which at first, seem clear, tho' they are indeed but dazling, and the Application of them in an infinite number of Occasions, absolutely impossible. A thousand such like Arguments as you have told us
might

might be made upon this Subject, and which can never be answer'd. I know continued he, that in the first heat of the pretended Reformation of Morals, this case was propos'd: They drew themselves out on't as well as they cou'd; but upon every little Difficulty and Dissatisfaction found in their answers, by those who consulted them; they were forc'd to acknowledge, that men were not oblig'd always to follow the more safe Opinion. But in a word, when once any Doctrine makes an Universal trouble and disorder in Civil Affairs, that every disorder ought to pass for a Moral Demonstration, that it is false; and that it is against the order of Divine Providence, and by Consequence, against the Eternal Verities, of which common Sense and Reason are but the Expressions which make part of the Rules, God has given us for our Conduct. And thence it is, that such a Doctrine has so short a duration, the common fate of all Extravagant and unreasonable Opinions,

Cas de
Conscience de
S. Beuve.
Tom. 1.
p. 983.

But is what you affirm certain, said *Eudoxus*, that this Opinion is laid aside? For I still meet, every day men, who in speaking of these matters, do generally declare, that we must always follow the more safe Opinion. This being most favourable to the Law, as they express themselves, and most contrary to Concupiscence, that this was the method of all true Christians, and that the Doctrine of Probability was

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never known, or taken in any manner by the Fathers, and the Believers of the first Ages, for a Rule of the manners, and Conduct of the Disciples of Jesus Christ.

How easy it is, answer'd the Abbot, for a man to make himself a Doctor of the severe Morals; such a Degree, or Doctorship requires neither Study nor Learning; there is no more necessary for it, but a little Confidence to determine positively in Company, and to Condemn, or Damn all the World; I do not speak of these sort of men, when I say *Wendrok's* Doctrine upon this point is out of Date. I speak of the most able Confessors, and Directors of the best Credit of this Age, who do not at all follow it, either in their practice, or decisions; because they have found its principles false, and its Consequences extravagant, and who, in these days, commonly hold for a Maxim, that when two contrary Opinions meet, the less safe becomes very safe, by the strength of the Reasons whereby it exceeds its opposite; I speak of the Divines, who for several years past have in their Writings treated of Probability, and who, except two or three, that are oblig'd to swallow a hundred Absurdities, and to engage themselves in a thousand Contradictions, do confine themselves to the Refutation of this Doctrine, that one may follow an Opinion, which is both the less Probable, and the less safe Opinion, and to prove, that one
may

may not follow the less safe, but when it is the more Probable Opinion; but nothing is more false, than what these pretended Doctors of *Wendrok's* Character, as little skilful in Divinity, and full-as bold as himself, have had the Confidence to advance, that the Doctrine of Probability was never acknowledg'd in any manner by the Fathers or Believers of the first Ages for a Rule of manners.

They stand very much upon it, notwithstanding, said *Cleander*, and build a great deal upon this Negative Argument. It is true, answer'd the Abbot, that it was not then disputed in the Schools, whether a Probable Opinion might be follow'd, when it was the less safe; but it is also true, that in practice the most Holy men did govern themselves by it without scruple, when they met with difficulties which cou'd not easily be determin'd by the chief and inviolable Rules of our manners, the Scripture, the Canons, and the Laws and Constitutions of Ecclesiastick Superiours; and when there was any dispute about the Sense and Meaning of these very Rules, in some Circumstances, and the Opinions were devided, every one took what side he pleas'd, and said with Saint *Paul*, *Qui non manducat manducantem non Spernat*, & *qui manducat, non manducantem non Spernat*. This puts me in mind, continu'd he, of a very nice Conjunction of the Christians, in the time of *Julian* the Apostate, reported in

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the Ecclesiastical History, and which will serve for an example and proof of what I say.

Baro. ad An. 362. This Emperour, among the acts he made use of to engage his Subjects in Idolatry, gave order, that all the Victuals expos'd to sale in the Market of *Constantinople*, shou'd be defil'd by Pagan Superstitions; and particularly directed, that all there to be sold shou'd be first offer'd to Idols. The Christians of this great City did believe, that in Conscience they ought not to buy any thing in the Market, insomuch, that as long as this order was in force, they only fed upon the Corn which the Rich had in their Granaries, and which, without grinding, they got drest as well as they cou'd.

The same Prince publish'd, and put in Execution, such another Edict at *Antioch*; but the Christians there were of a different Opinion from those of *Constantinople*; they bought, and after their usual manner, Eat of what was publickly sold. The Church, which was much Edified by the Conduct of the Christians at *Constantinople*, was not at all scandaliz'd at the Christians of *Antioch*; and *Theodoret*, who reports this matter, do's approve and justify it by a Passage of Saint Paul, in his first Epistle to the *Corinthians*; *Whatsoever is sold in the Shambles, that Eat, asking no Questions for Conscience sake.* Those of *Constantinople* knew this Passage of Saint Paul, as well as those of *Antioch*; but they understood it in a different manner;

manner; which occasion'd two Probable Opinions, of which the more safe was that of the Christians of *Constantinople*, and the less safe, that of the Christians of *Antioch*.

Here is the usage of Probability, said *Eudoxus*, establish'd as much as possible by the contrary Practices, and Behaviour of the Christians of these two Cities; and by that of the Church in Reference to those of *Antioch*, for without doubt, *Theodoret*, by approving the Fact, did not believe they were oblig'd to follow the more safe Opinion.

The very Scripture it self, answer'd the Abbot, can furnish me with examples of this nature, about the Decision of the great Case of Conscience propos'd in the Jewish Church in the time of the Renown'd *Antiochus*. viz. whether it were lawful to fight upon the Sabbath Day, the Jews had then, neither the Ark, nor the Prophets to Consult, but debated the matter in a Council of War, and concluded, they might Fight upon the Sabbath Day; this was the less Safe Opinion, which seem'd contrary to the Law, and to all the former Presidents of that Nation in matter of Religion.

If *Wendrok*, said *Eudoxus* interrupting him, had been of this Council of War, and had read in it his Dissertation upon the fifth *Provincial Letter*, *Mathathias*, and *Judas Machabens*, wou'd have been infallibly Confounded and turn'd into Ridicule.

No doubt on't, answer'd the Abbot, but to return to the Christians of the first Ages; when I reflect upon the manner of their Conduct, it seems to me, that men were never more govern'd by Probable Opinions, than they were at that time; nor ever practis'd more the Maxim, which teaches, that one may in Conscience follow the Opinion of a Doctor of Reputation for Probity and Learning; that a Bishop, a Priest, and a Deacon having gain'd the Peoples Esteem and Good Opinion, their Judgment and Sense of things were receiv'd as Oracles, and blindly follow'd in such matters, as the Scriptures, or the Councils had left undetermin'd. Whereby you may see, that *Wendrok*, and all his Adherents are much out in their account; for after this, how can it be said or maintain'd, that there are no footsteps of Probability in the Scripture, or in the Holy Fathers, or in the practice of the first Ages of the Church?

As concerning the Fathers, said *Cleander* interrupting him, I'll tell you a pleasant Adventure, of which some days ago I was a Witness, and comes now into my mind properly enough. I was at the Bishop of —'s house, where there was a great deal of good Company, and among others a Jansenist Abbot, who turn'd the discourse to the Morals of the Jesuites; of whom he talk'd wonders, especially touching the Article we are now upon. The Prelate,
being

being a man of Wit and Judgment, and not an Opiniator, growing weary of his too tedious discourse, said laughing, I must tell you, Mr. Abbot, of a Decision lately made in the *Indies*, by the Principles of Probability; but upon Condition that you'll get it inserted in the Eighth Tome of *La Morale Pratique*, before it be finish'd by Mr. *Arnauld*. I do promise, answer'd the Abbot very readily, that if you judge it worthy, it shall have there a very good place. You your self, replied the Bishop, shall be the Judge; the matter of Fact is this.

A *French Merchant*, who had a very Handsome Wife, was Shipwrack'd in the *Indies*, and sav'd himself in a City belonging to the *Spaniards*. Being a Stranger, he was carried before the Governour, a Violent Brutal Man, who at first Sight, fell Desperately in Love with the Woman; the Merchant had notice of it, and being very much Disturb'd and uneasy, went to the College of that City, and desir'd to speak to a Casuist and a Divine; he told them the Difficulty he was in; saying, that he knew from good hands, that the Governour was so Passionately in Love with his Wife, that he wou'd gladly Marry her, if she were not already Married. For he do's not yet certainly know, says he, that she is my Wife; persons well inform'd of the matter do assure me, that he is resolv'd to have me Murder'd, in Case

he finds me to be her Husband; or that I shou'd oppose his Marriage. And on the other side, if I suffer him to Marry her, he'll give me an Employment, that will make amends for the great Losses I have sustain'd by Shipwrack. I can very well conceal my Marriage, there being no Body here acquainted with it, and make her pass for my Kinswoman, and Relation, as she really is, and so near, that I was forc'd to get a Dispensation to Marry her. I am sure she will do any thing I shall bid her; but I wou'd not willingly offend God. I have had a thousand times the Benefit of his Divine Protection, and even now he seems to inspire me with some Confidence, that he will hinder the Execution of the Governour's ill designs against my Wife.

Hereupon the Divine, who spake first, said, that he very much pitied his Case, and declar'd to him there was nothing else to be done, but to give an Heroick proof of his Faith, by offering up his Life a Sacrifice to Almighty God; for if he were ask'd, whether the Woman were his Wife, and he shou'd answer she were his Kinswoman, this must needs be either a Lye, or an Equivocation; neither of which is Lawful: But the greatest Evil of this business was, that he cou'd not advise his Wife to conceal her being so, and to say she was but his Relation, without visibly exposing her to commit Adultery, and making himself a Complice; that, if he had

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so great a Confidence in the Divine Succour, he ought still to Hope and Rely upon the Goodness of God, for Delivering him from his present Danger, by some particular way he could not foresee; but to believe that God shou'd change the Governour's heart, in Reference to his Wife, or Preserve her from the Crime to which she her self wou'd consent, could not but be a most Damnable Presumption. This was not a Jesuite's Decision, said our Jansenist Abbot.

Have a little Patience, continued the Prelate; the Casuist too spoke in his turn, and declar'd to the Merchant, that he was of another Opinion: That as to the first point, in saying this person was his Kinswoman, he shou'd not tell a Lye; he shou'd indeed thereby conceal the Truth, but not say any thing that was false; wherein there is nothing of Evil: And, as for the Act of Adultery, to which his Wife was expos'd, this could not be imputed to him for a fault; that by praying to God, and trusting in his Goodness, he satisfied his Duty; and if to take this course was to tempt God, to presume that he wou'd save his Life in a Conjecture wherein his Death was morally inevitable, wou'd be to tempt him much more. But in going this way, he was to take care, not to have the precise intention to avoid Death thereby, but withal he ought to be
ready

ready, as he said he was, to do any thing rather than offend God.

Ho there spoke the Jesuite, answer'd the Janfenist, and if the other also were one, here is directly Mr. *Pascal's* Division of the Jesuite Directors, of which some are severe, and others loose, even to Excess.

Without doubt, said the Bishop, the Divine's Opinion was the more Safe, and the more Probable, and the Casuists the less Safe and the less Probable. Most certainly, answer'd the Janfenist, who earnestly desir'd to know, whether the matter of Fact was true, which he approv'd as excellent for the *Morale Partique*. The Bishop perceiving him catch'd and drawn in, said to him laughing, indeed Mr. Abbot, what I have told you, is but a Parable, of which I will now tell you the meaning. The Merchants Case is in reality that of *Abraham*, to which you are not a Stranger; who, to avoid the Danger of Death, advis'd *Sarah* to say to *Pharaoh's* people, and to *Abimelech's*, that she was his Sister, without saying that she was his Wife. The Divine was Saint *John Chrysostem*, who plainly condemns *Abraham*, as a man who consented to the Adultery of his Wife, who delivers up the Sheep to the Wolf, who deceives, and who is an Example to the greatest Saints, to let them see what they are capable of, notwithstanding all their Sanctity. But the Casuist is Saint

Epist. 3.
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Saint *Austin*, who said in express formal terms, that *Abraham*, in saying *Sarah* was his Sister, had done no ill; because he only conceal'd part of the Truth, and told nothing that was false, *Tacuit aliquid veri & non dixit aliquid falsi.* Lib. 21. contra Faust. c. 33. & seq.

“That is not yet all, continued he, “the Action of *Abraham*, said Saint *Austin*, “looks at first like that of a Husband, “who gives up his Wife to commit a “Crime; but it will not appear so to any, “but to those who know not how to “distinguish by the light of the Eternal “Law, between good and bad Actions. “This Patriarch persued the Father, did “not consent to his Wife’s Adultery — “but, by concealing she was his Wife, “and saying she was his Sister, his Inten- “tion was, that these Strangers and Un- “godly men shou’d not Kill him, least that af- “ter his Death they shou’d Treat her like a “Captive. He adds the Circumstances, and the Reasons mention’d in the Exposition of the Case of Conscience, and in the Casuist’s answer; and above all, that *Abraham* was in hopes, that whatever happen’d, God wou’d protect his Wife. Where you see, concluded the Prelate, that Saint *Austin* makes good use of the Direction of Intention; and that he decides at last the Case of Conscience, like a Doctor who believ’d one might follow the less safe Opinion, as *Abraham* himself had done. It is certain neither of them reason’d very well,

well, if they did not judge, that this less safe, was at the same time the less Probable Opinion; and if they believ'd it such, we must say they were of the same Opinion with those who hold, that the less safe Opinion may be follow'd, even when it is the less Probable.

Our Jansenist, continued *Cleander*, was a little surpriz'd; and the trouble he was in, diverted the Company very much; he stily maintain'd, that nothing like this cou'd ever be shewn him in Saint *Austin*. The Bishop of — hereupon reach'd down the sixth Tome of this Father, and shew'd him at large the Case and the Decision in the 22th Book against *Faustus*; giving him also to understand, that it was not in Conscience safe, nor so much as Probable, that they might run down their Neighbours with that Passion and Madnes, wherewith his good Friends the Jansenists seem'd possess'd, in declaiming Eternally against the Jesuites: And that it wou'd be much more Edifying to practise, without Preaching, the severe Morals; than to Preach them, every where, and yet practise directly contrary to what they Preach. This advice, answer'd *Eudoxus*, seems to me to be very Wisely and Seasonably given; and if those who speak so disadvantageously of the Jesuites Morals; wou'd but reflect upon the Memorials, and the Testimonies by which they are induc'd to speak of them, after that manner; and upon the reasons they might

might there find to believe the contrary of what is said, upon the motives that there present themselves, to make a man distrust the Sincerity, or the Knowledge of those that decry them most, perhaps they wou'd believe, that this at best was but the less Probable Opinion; and that it was lawful to speak thus, and to believe all that their Enemies had publish'd of them. But alas it is but too true, that the men, most zealous for severe Morals, do as often as there is occasion, dispense with their most Essential Rules.

And what do they now think at Rome, ask'd *Cleander*, of this fine Maxim, that men are always oblig'd to follow the more safe Opinion? They there condemn^d it, answer'd the Abbot; at least *Alexander VIII.* pass'd his Censure upon this following proposition, *That it is not Lawful to follow a Probable Opinion, even the most Probable, among all those that are Probable, Non licet sequi Opinionem, vel inter probabiles probabilissimam*, this proposition, is the immediate Consequence of the other; for if a man be oblig'd to follow the more safe, it thence evidently follows, that it is not lawful to follow the contrary Opinion, how Probable soever it may be.

That is manifest, said *Endoxus*, let us here then take our leave of *Wendrok*, with his Mad Extravagant Morals; but continued he, I cannot however easily imbrace the opposite Opinion; which teaches that one
may

may follow the less safe Opinion, even when at the same time it is the less Probable: Why rather shou'd they not hold the Middle Opinion, according to which, men may take the less safe only, when it is the more Probable.

I am of your mind, answer'd the Abbot, and have all the Inclination possible to follow this Middle Opinion; and a great many of our present Divines desire it; but having very well examin'd the whole matter, I find that the Doctors, of this mitigated Probability, are altogether as hard put to it as the others. It requires an entire Book to shew you all the trouble given them, by those who hold the Doctrine of the less Probable Opinion, and that which they themselves also in their turn, give to those who follow this Opinion. I have at my house some Volumes that might instruct you in the business, in case your Curiosity and your Patience cou'd carry you so far,

I do not intend it, replied *Endoxus*, and in all appearance, I shall content my self in this matter, with the plain naked notion you have given me of a Probable Opinion, which if I well remember, is an Opinion not contrary to Faith, nor to the Principles of Faith, nor to any Evident Reason, that plausibly answers all the Arguments of the contrary Opinion, and is besides supported by one, or more, important reasons, and that is to say, reasons capable

capable to make an impression upon a wise man, so far as to satisfy him, that the Opposite Opinion is not certain.

You take the thing very rightly, said the Abbot, but you must also observe, that all these Conditions ought to agree, even to the Opinion they call the less Probable. For all the Doctors of different Nations, different Universities, and different Orders, who have so Unanimously taught, that the less safe Opinion may be follow'd in Conscience, have always suppos'd that the less Probable Opinion was truly Probable, and that if the contrary Opinion be so Evident and Certain, that it takes from it its Probability, it will no longer come within the state of the Question. Insomuch, that those among them, who say, one may follow the less Probable Opinion, do only say, that an Opinion may be follow'd, which constantly has, and even by the very Confession of those, or at least the greatest part of those, who oppose it, all those Conditions, as well Negative, as Positive, as they are commonly call'd. By which, as you may see, the Doctrine of the Fathers of Tradition, and the Councils is secure; since the first precaution of these Divines, is to set down all this, as an inviolable Rule, and to declare Improbable every thing that is contrary to it, from the very moment it becomes contrary.

Altho'

Altho' this Doctrine, thus explain'd, said *Cleander*, shou'd not be true, it is at least evident, that it is not Extravagant, nor Impious, nor Abominable; and altho' it shou'd not have been embrac'd by so many Learned and Illustrious Persons, as it has been, for so long a time, I wou'd not look upon it as such. This is the only thing, answer'd the Abbot, that I pretend at present to make you conclude; and by this alone, I carry the cause against *Pascal* and *Wendrok* in favour of the Jesuites, and an infinite number of other famous Divines.

As for me, said *Cleander*, till these disputes be once for all determin'd, I wou'd in the mean time be glad there were a Rule made, whereby all men shou'd be prohibited from Declaming, and Roaring out against this Doctrine of the less Probable Opinion; and against the other propositions that relate to it; under penalty, that any one that did, shou'd be oblig'd in practise to follow the contrary Opinion, which in words he holds and maintains. That will never be done, said the Abbot; there are too many concern'd to suffer it; the very Directors themselves wou'd oppose it. What for example wou'd Mr.— say, if one of his she Penitents, reflecting upon part of her Fortune, and doubting whether it were well or ill acquir'd, shou'd not in the matter refer her self to him, upon pretence, that one single Doctor cannot make

an Opinion Probable, much less safe, and that she shou'd therefore require him to produce the Opinions of a dozen Doctors under their Hands and Seals?

What wou'd Mr. Abbot of — say, if, because the Opinion, which allows the plurality of Benefices, to a man already possess'd of one of a considerable value, is by consent of all the World the less Probable, and the less safe Opinion; he shou'd in that point, be oblig'd to quit in practise the Doctrine of the less Probable Opinion; against which, notwithstanding he flies out, and furiously runs it down in all places?

What are you in good earnest, said *Eudoxus*, and do's the Opinion, which holds the plurality of Benefices lawful, pass for the less Probable Opinion? Most assuredly, answer'd the Abbot, and it is really so. Never any Probable Opinion compar'd with its contrary, was more certainly the less Probable Opinion, than that is. Those who talk otherwise, either do not speak seriously, or else do not understand the right notion of Probability. The manner of the Council of *Trent's* expressing it self, and what Saint *Thomas* largues upon the Subject, and what the Casuists, loose as they pretend them, say of it, evidently shew, that commonly speaking, all, or most of those, who enjoy plurality of Benefices, are secur'd but by the favour of the less Probable Opinion; of whom hardly any are

Seff. 24.
c. 17. Quod
lib. 9. 2
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to be excepted, saving those whom the Ritual of *Alet* do's in effect except, to wit some good Church-men, who with a well directed Intention, and for want of fit Persons, *Hold several Livings longer than otherwise they wou'd*——who cannot easily rid themselves of them, knowing the ill use that is often made of them —— and who in the mean time, do all they can to hinder Men from being Scandaliz'd at their Example.

I understand you, said *Eudoxus*, but in Truth, if I shou'd govern my self by Prejudices, what you tell me touching Plurality of Benefices, wou'd be sufficient to convince me, that one might in Conscience follow the less probable and less safe Opinion. For how many Bishops, Abbots, and Regulars, do we hear lowdly preach and cry up severe Morals, and yet possess more Benefices than one good one? Besides abundance of 'em have their Confessors and Directors in the famous Seminaries of *Paris*, where nothing is so much talk'd of, as the severe Morals, and where some even of those who possess Pluralities, do actually dwell or reside. It must therefore needs be, that the Confessors of these Beneficed persons, and the Confessors of their Confessors, and the Superiours, and most considerable in their Seminaries do believe, that they may in Conscience follow the less safe, and the less probable Opinion. After this, the Jansenists must surely be very Impudent to attack the Jesuites upon a point they are so far from abhorring in Practise. The

The Jesuites answer'd the Abbot, wou'd be very happy, if certain Persons of some Seminaries, wou'd not make them Criminal, for a Doctrine, which they themselves do so publickly follow, and Justify by their Practice. But this does not at all hinder them from Instructing at the very beginning, or at least from very easily permitting the young Abbots there Educated, to cry out against, and on every occasion run down the Morals of the Jesuites, and to Ridicule them for their Doctrine of probable Opinions; and for an excellent Model of this Charitable Rallery: The *Provincial Letters* are often put into their hands, together with *Wendrok's* Elegant Notes upon them. You may assure your self, that I do not speak at Random of this matter; but am very well inform'd of all their Proceedings; what is there done, and what is said upon this Subject.

But let us, I pray you, said *Endoxus*, return to our Abbot of— so zealous against probable Opinion: No doubt but this Gentleman, with all the Priories and Abbees must needs have chosen his side, and concluded that it was worth going to the Devil for Fifty or Sixty Thousand Livres a year. For after all, it being certain, according to the Casuists themselves, that the only resource for those who hold Pluralities, is the Doctrine of the less probable Opinion, I dare not Condemn those who believe in good earnest, that it may be follow'd: But as

for this Man, whose Zeal, or rather fury, startles at the very sound of Probability, I wou'd fain know how he understands the thing? Is it not to pronounce the sen-

*Out of thy
own Mouth
I Condemn
them thou
Wicked
Servant.*

tence against himself? And can there ever be a Person to whom God may with more Justice say, *Ex ore tuo te judico serve nequam?*

I do expect, said *Cleander*, that the first time I meet this Abbot, he should tell me by what Morals he ordinarily governs himself in this matter; and I will propose to him before Witnesses, one of these three things; the Retraction of all he has hitherto said against this Doctrine, or the quitting one of his three Livings; or the renouncing the share he pretends to in Paradise. But in a word, continued *Cleander*, turning to the Abbot; you have undertaken no small task, and are very well Employ'd indeed to defend the Jesuites in this their favourite Doctrine, as it's commonly said to be.

I know not how you understand the matter, answer'd the Abbot; but their Conduct and proceeding in it, seems to me very clear, and the most reasonable in the World. When their Doctors first enter'd the Universities and the Schools, they found this the common, the ordinary Doctrine, and the most follow'd of all others, particularly by *St. Thomas's* Disciples; cou'd they have acted more prudently; than in conforming themselves to it? Some of them did not agree to it, but taught the contrary Opinion, not only

only in the Classes, and in the Schools, but also in their publick printed Books ; they did it without Opposition, and with their Superiours Approbation.

Since the violent Exclaiming and flying out against this Doctrine, far from doing themselves the Honour of Protecting it, every Man among 'em had the same Liberty he enjoy'd before ; of late they taught the contrary to it in their College at *Paris* ; and I am very well inform'd, that the same thing was done at *Lions*, and *Toulouse* at *la Fleche*, and at *Rome*. They have lately maintain'd it in publick Theses, in their College at *Paris*, of which I my self was an Eye-witness. Others have taken the Resolution I have done, to decide or affirm nothing positively in this matter. The Books within these few years written by the Society, in favour of this Opinion, were not so much to defend it, for an indisputable Doctrine, as to shew, that it had been Poyson'd and Painted in such horrible Colours, to no other end, but that their Doctors might pass for the great Corrupters of Morals. They modestly Represented to the Publick, that if there was any Evil in this Doctrine, they did 'em wrong, who Endeavour'd to make them answerable for it ; they being neither the first, nor the only Persons who had taught it ; and that it was the utmost Malice to single out and distinguish them on this account, from a crowd of Bishops, Doctors,

and Divines, with whom, and after whom, they had but joyn'd in Opinion.

Their Adversaries seem'd to think they had a mind to Condemn and Banish it: I do not believe they had, or ought to have any such Intention, for being propounded and taken, as in reality it is, and ought to be, with the usual Precautions and Restrictions, and such especially as the Jesuites among others, have added, and having besides been maintain'd by this infinite number of learned Doctors, of whom I have shewn you the List, it has nothing in it that cou'd make it deserve to be Condemn'd and Exploded. The Jesuites do abhor it, as their Adversaries have represented it; they Condemn both its Principles, and its Consequences; but under this Disguise, they disown it to be theirs. In a word, let but the Church speak, or the lawful Powers declare themselves, and then notwithstanding the Numbers, and merit of the Doctors, who for these Hundred and Fifty years have defended it, they wou'd Condemn it, and their Superiours, wou'd I am certain, forbid its being any longer Taught in all their Colleges. They have always challenged and defied their Adversaries in the point of Submission and Obedience. Let but the Church declare her self upon the Article of Probability, as she has done upon the Doctrine of *Jansenius*; and then the Jesuites wou'd not afterwards be seen to Stick and Boggle, nor to have recourse to the distinction of
Fact

Fact and Right, nor to any such like pitiful and trifling Shifts, and Artifices.

The Jesuites have of late years, Condemn'd Theses and Positions, and disown'd certain propositions, too lightly advanc'd by some particular Members, depos'd and turn'd out of Employment, those who had Taught them, when they found 'em Incorrigible, and blindly subscrib'd in matter of Doctrine, to all the Orders of the Church. I wish to God, we might see their example follow'd by a Party, who do not oppose the Society, for any other reason, but because, they know the Jesuites the chief supporters of the Catholick Doctrine, the destruction of which is these Gentlemens ultimate design. But this Character of Submission and Obedience, was always the Character of the true and faithful Sons of this holy Mother the Church; as that of wrangling and Obstinacy, Cheating and Knavery, was constantly the mark of Faction and Errour.

Here the Abbot made an end, having first convinc'd *Cleander* and *Eudoxus* of the Justice of the Cause he had undertaken to defend. They made him afterwards Promise, that he wou'd see them again next day, to Examine the other accusations *Pascal* had charg'd upon the Divines of the Society in his *Provincial Letters*.

The Fifth Discourse.

IMmediately after Dinner, *Cleander* and *Eudoxus* carryed the Abbot to the Jansenist's House, *Eudoxus's* Friend, of whom they had spoke in the first Discourse, and who had by him all the Casuists of the Society. They had great hopes to Engage him to dispute with the Abbot, that they might have the pleasure to see, how each of 'em wou'd behave himself, and which wou'd come off best in a matter of Fact, to be made good, only by looking into the Books, and wherein nothing cou'd be necessary but Eyes to decide the Controversy. But as ill Luck wou'd have it, the new Adversary they had intended for the Abbot, was not at Home, yet notwithstanding they went directly to his Library ; whither as they were going, *Eudoxus* said to the Abbot, we have really lost half our design: For our Intention was to find out for you a stout Antagonist, who might a little moderate that ardent zeal, which makes you so warm in defence of the Jesuites. We two are a very unequal Match for you ; and the Victories you obtain by the advantage of Truth, wou'd be the more Glorious if they were a little better Contested.

I do not find answer'd the Abbot, that you are of so gentle and plyable a mould, so easy as you pretend ; you do indeed yield

to

to Truth, but not before you are Convinc'd and it was well for me, and Absolutely necessary to have had good Proofs and Authentick pieces ready to produce. For notwithstanding all your Complements and Commendations of my Sincerity, I have not found you very forward, to take my word Touching the matter in hand. But however I must confess you are very much in the right, and take the course every one ought to observe in their Inquiries after Truth.

Tell me in good earnest, said *Cleander*, whether you are as able to defend the Jesuites in the rest, in all the other particular points, wherewith they are reproach'd in the *Provincial Letters*, as you have seem'd to us in the general Article of their Conspiracy against the Morals of the Gospel, in their Empty Chimerical Division of strict and loose Directors, and in the particular one, the Doctrine of Probability.

You your selves, answer'd the Abbot, shall be the Judges; all I can say to you is, that I will not spare their Divines when ever I find them faulty. But I desire you wou'd not, upon *Pascal's* word, and his odd Notions, conclude every thing, without farther examining, to be loose Morals, which in his Letters he calls by that name: And, if by chance, we shou'd happen to find some Jesuites go astray from the Rules of true Morals, be content to treat them, as you wou'd in the like case treat other Divines, as you wou'd

a Doctor of the *Sorbon*, who got his Book approv'd by three of his Brethren; or a *Dominican*, whose Work had the Approbation of three Divines, and a Provincial of his own Order. Blame them, but without imputing to the whole Body, as a Contagious Disease, the Sins of a particular person. Nay, I will freely give up even the whole Society to your Censure, if in any Determination, evidently ill, I do not find out, among its Members, ten, or twenty for one, who have Taught the contrary: These Conditions are not, I think, over Advantageous for the Jesuites, and yet if with all these they carry the cause, you cannot but conclude, that the right is on their side.

Nothing can be more equitable than what you desire, said *Eudoxus*; let us begin at one end and go Gradually on to the other, the list of real, or pretended loose Decisions begins in the fourth Letter. Wherein upon opening, see said he, what *Pascal* makes the Jesuites here speak, by the mouth of the good Father; who discovers to him all the secrets of the Society. "We do maintain
 "as an undoubted Principle, that an Action
 "cannot be imputed for a sin, if God do's
 "not give us, before it is committed, a
 "Knowledge of the Evil, that is in it, and
 "an Inspiration exciting us to avoid
 "it.

In the first place, this is false, cry'd the Abbot, and I boldly affirm the contrary; and that in the Sense *Pascal* gives this proposition

position, no Jesuite ever taught any thing like it. Let us see, said *Cleander*, how well you can make out this beginning. Let us examine, continued the Abbot, how many several ways, according to the Jesuites, this proposition is false. First it is false in an infinity of Actions, to which men are not mov'd by any Passion, or Transport; and which nature of it self do's abhor; the Jesuites, according to the Principles of the common ordinary Divinity, do affirm that a man may sin, and sin Mortally, altho' God shou'd not have given him actual Grace, or an Inspiration to avoid the sin. I will explain my self by an example, which will make you easily comprehend both theirs and my meaning.

I have read some where or other, that a Christian, a skilful Painter, made a Slave by the *Turks*, having presented to *Mahomet* the Second, who understood Painting very well, the Picture of Saint *John Baptist's* head: The Emperour lik'd it, and said to the Painter, that it was a very good Piece; but yet had one great fault; which was his not having given to the Head that turn of the Mouth, which is commonly seen in Heads that are cut off. And having said this, he call'd to him another Slave; drew out his Cymiter, and struck off his Head, to let the Painter see by this horrible Experiment the Defects of his Picture.

The Jesuites all do, and will say upon such an occasion as this, and an infinite number of others, where Liberty, Impunity, and very often the Mad, Foolish, Vanity of designing to pass for a Libertine, and an Ungodly man, makes some people daily commit in Cold Blood, in spite of Conscience, and of Nature, Actions altogether unworthy either of a Christian, or a Man. I say on such occasions as these, men without being prevented with that Grace, which is call'd Actual, or a Divine Inspiration, do frequently commit very great sins: Because, according to Saint *Austin's* Opinion, *The Image of God in our Souls, was not so defac'd by Original sin, but that there still do remain some Strokes and Touches, by Vertue of which, Nature and Reason, alone are sufficient to restrain men from committing such Brutalities; and even to make the most vicious do sometimes Actions conformable to the Law of God.* And in this point, Saint *Thomas* do's perfectly agree with Saint *Austin*, and the Jesuites.

Lib. de
Spir. &
lit. c. 27.

In the second place, the Jesuites tell us, that when a man foolishly, and with Knowledge of the Hazard, puts himself into a near and dangerous occasion of sinning, the Providence of God is not at all engag'd to secure him, and that tho' God shou'd not have given him any Grace in the instant preceding the sin, to which he expos'd himself, this sin notwithstanding wou'd be imputed to him.

Thirdly,

Thirdly, that the Sins, the Blasphemies, for example committed by a Drunken man, while Drunk, are likewise imputed to him, altho' by reason of the Condition he then is in, he can have no Actual Knowledge of the Evil he commits, nor any inspiration to avoid it.

Fourthly, they teach that customary sins, for example, the false Oaths, and Imprecations made by a common Swearer, are all imputed to him, altho' he commits these Sins without Reflection, or the actual knowlege of what he do's, unless that being truly touch'd with Sorrow for the Sins he had Committed in this matter, he do not heartily detest the Custome he has got, and destroy it, as much as lies in him, by a real and sincere Repentance.

Lastly, they all teach, that the Sins of *Vincible Ignorance*, that is to say, the Actions committed against the Law, and a Command wherein they ought and might have been instructed, are also imputed to those who commit them; altho' they were done without any actual knowlege of the Evil, and that they had no Inspiration before hand. After this he shew'd them, in several of the Jesuites Books, he there found, and wherein these matters were handled, the Doctrine he had Expounded to them.

Suarez,
Vasquez,
Laiman,
Sanchez,
Valentia,
Tannerus,
&c.

You may now perceive, added the Abbot, whether this proposition, *That no Action can be imputed for a Sin, if God gives us not before it is Committed, the knowlege of its Evil,*
and

and an Inspiration that stirs us up to avoid it; whether I say this proposition, which according to the Jesuites, is so many ways false, be among them an *Indubitable Principle*, as they are here made to say.

It is true, said *Eudoxus*, that as to this last point, the Jesuites cou'd not declare themselves more positively, than they have done in their Book, intituled, *L'erreur de Péché Philosophique Combattuë par les Jésuites*. No body cou'd defend themselves better than they have done upon this occasion; wherein it was certainly seen, and with good reason, that they took the thing to heart. Here is the Book you mention, said the Abbot, drawing it out of his Pocket. Ho! said *Cleander* laughing, nothing is more Evident, Mr. Abbot, than that you have prepared your self for this Combate. Ha! Cou'd you doubt it, answer'd the Abbot? Cou'd you believe I cou'd have been so perfect in these matters, if I had not reflected on them anew; and wou'd it not have been a Piece of rashness in me to have spoken of them before two Men of your Sense, without having first consider'd very well what I was to say; and before two Witty Men, who, notwithstanding all their Equity, wou'd have had like many others, some small Malicious pleasure, to see the Jesuites found somewhat less Innocent, than I say; they are, in the things whereof they stand Accus'd. Here in the Nineteenth page is the place you speak of continued he.

“ Yes

“ Yes Sir, of so great number of Jesuites,
 “ Interpreters of Scripture, School-Divines,
 “ Controvertists, Casuists, or Canonists, Wri-
 “ ters of Spiritual Treatises, Preachers, and
 “ even Philosophers themselves, I defy you,
 “ to find one single man who treating of
 “ Ignorance, or inadvertence in reference to
 “ our Duty, has not distinguish’d that which
 “ is blamable, from that which is not ; and
 “ who has not said, that neither Ignorance
 “ nor Inadvertence do’s ever excuse from the
 “ Evil one is Ignorant of by a Criminal
 “ wilful neglect.

Behold, said *Cleander*, an induction general enough, and very exact ; which without leaving out one, runs thro’ all the several sorts of Writers ; and it must needs be, that the Jesuites have said nothing but Truth on this occasion, since no body has thought fit to contradict them or shew the contrary. That therefore which the Jesuites wou’d say, continu’d the Abbot, by the Proposition which *Pascal* attributes to ’em, or rather that which they wou’d say, by some other propositions which come near to that, and which he reduces to it, to Poyson more easily their Doctrine, is no more than this, that every actual Sin is voluntary, either in it self, or in its Cause ; that men do never offend God by necessity, and that to be Criminal, even in the State of corrupted Nature ; they must be free Agents, and under no necessity. You are not now to learn the Reason why this wou’d please

* This
Doctrin
of the Je-
suites is
the contra-
dictory of
that which
was Con-
demn'd in
Janſenius
by Inno-
cent the
Xth, and
Alexan-
der VII.

please neither *Pascal* nor his Friends. * Well said *Eudoxus*, we are satisfied in this Article. But I am not yet, answer'd the Abbot; read again if you please, this very passage, and that which follows.

Eudoxus read a second time, this passage of *Pascal*. " We do then maintain, as an undoubted principle, That no Action can be imputed as a Sin, if God gives us not before we Commit it, a knowledge of the Evil that's in it; and an Inspiration to incite us to avoid it. Do you now comprehend what I wou'd be at? Astonish'd at such a Discourse, according to which, all Sins of surprise, and such as Men commit without once thinking of God, cannot be imputed——

Hold there said the Abbot, what notion have you of these words? They give me to understand, answer'd *Eudoxus*, as all the rest of the Letter do's, that according to the Doctrine of the Jesuites, as Mr. *Pascal* explains it, *There can be no Sin of surprise*; that all the Crimes of harden'd Libertines, who run headlong and willfully into a forgetfulness of God, are no longer Sins; and that as he says, some pages after, when once a Man has prevail'd upon himself, to think no more of God, he cannot afterwards offend him; that he is very silly who Sins but by halves; that these half-Sinners, who still retain some love for Vertue, shall all be Damn'd; but as for the thorow pac'd Sinners, harden'd Sinners, Sinners without any mixtures of goodness, compleat and perfect Sinners, there can be no place found for them in Hell.

But

But by the Exposition I have made you, answer'd the Abbot, and by all, I have shewn you in the Jesuites Books, can you form to your self the same kind of notion; no by no means, said *Eudoxus*; I conceive just the contrary; for it is Evident to me that there are many Sins of surprise, as your habitual Swearers fully Demonstrate; and that the forgetting God, being voluntary in Libertines, it must necessarily be, according to the Societies Divinity, that they are Guilty of all the Crimes they Act, during this forgetfulness; and that they will be Infinitely more punish'd for them, than the *half Sinners who have still some Love for Vertue*. In a word, we must acknowlege that this of *Pascal* is a meer Calumny.

I am now content answer'd the Abbot, but if you desire to satisfy your selves yet more fully upon the Subject, read the Jesuites second Letter concerning Philosophick Sin. See how in that they explain it. "The new Pag. 5.
 "Heresy imputed to us is, to maintain that
 "all Ignorance, and all forgetfulness of God, Pag. 40.
 "altho' voluntary and blamable, as in Atheists, Idolaters, Libertines, and all other
 "Sinners, whose Examples the Accuser has
 "made use of, to expound this Heresy,
 "that all manner of Ignorance, and all kind
 "of forgetfulness of God, are sufficient to
 "secure us against Committing any Sins, but
 "Philosophick Sins, which do not offend God;
 "we all Condemn this as an Abominable
 "He-

"Heresy; but at the same time, we say, it
"was never taught by any of our Writers

Art. 2, 3, 4, &c. Read this Book also, *de l'erreur du Pêché Philosophique Combattuë par les Jésuites* pag. 17.

&c. Here you will see the whole Doctrine of the Society upon this Subject, perfectly Expounded; that which as well the Jesuite Divines, as the *Themists*, and all others mean, when they say, that to offend God, the malice of the Sin is requir'd to be known, is, that one must reflect upon the Evil that is in it, as the Libertines often do, in spite of their forgetting God. In a word, you'll find in these two Books, all that relates to this matter, admirably well handled and clear'd from all Difficulties.

Suarez de actibus. hum. disp. 7. The Abbot also made them read a Passage in *Suarez*, where he explains what Inadvertance is, and do's it, in the most Handsom, and most Intelligible manner, so abstracted and so hard a Subject is capable of; which for its difficulties, was purposely chosen by the Jansenists, to confound those things which every body is not able to make plain and clear.

Let us go on, said *Cleander* to the Abbot, you have for certain, sav'd the Body of the Jesuites; but I know not whether you are able upon the same Article, to save Father *Bauni*, *qui tollit peccata mundi*, says *Pascal*, and as was formerly said by Mr. *Hallier*, when he fell out with the Jesuites.

Altho' I were not able, answer'd the Abbot, I shou'd be but little concern'd for't. And I am

Who takes away the Sins of the World.

I am perswaded, the Jesuites themselves wou'd not be much troubled, and wou'd be the first to Condemn him, if he had maintain'd the Doctrine *Pascal* ascribes to him. But let us see how the matter stands.

Then they read in *Pascal* the words of Father *Bauni*, taken out of his *Somme des Collection Pechez*, written in *French*. *To Sin and be Guilty of Sins.* *ry before God, a man must know the thing he wou'd do is Evil; or at least doubt or fear it; or judge, that God takes no Pleasure in the Action he is about, and that he has forbidden it, and yet notwithstanding, skip over all rubs and Difficulties, go on and Commit it.*

After what I have told you said the Abbot, of the Doctrine held by all the Jesuites, it is not difficult to understand the meaning of Father *Bauni's* proposition. *To Sin* says he, *and make a Man guilty in the sight of God he must know, that is to say, he must not be ignorant by an involuntary Ignorance, that the thing he is about to do, is not good; at least he must doubt it, &c.* How do you prove ask'd *Cleander*, that this was his meaning.

That is not my Business, nor the Jesuites, answer'd the Abbot; they Accuse them, they give an ill Sense to one of their Authors propositions; their Adversaries, who are the Accusers, ought to convince them, and make out their Allegations: But I will not be so exact with you, nor stand upon that Formality, since it is your desire I will prove it.

First, *Bauni* teaches, or supposes, every where when occasion offers, that voluntary Ignorance, which is called *Vincible*, do's not excuse from Sin. This is positive, and makes his proposition blameless. Read said he, to 'em the 775. page of the Edition of *la Somme des Pechez*. whence *Pascal* has taken what he Reprehends, and see how this Father proves by Scripture, that voluntary Ignorance is

1 Cor. 14. blameable. *Such Ignorance*, says he, *is Vicious*,
38. according to the Apostles saying to the Corinthians, *Ignorans ignorabitur*.

But this position, *That voluntary Ignorance do's not excuse from Sin*, is so indisputable, continu'd he, and so certain among the Divines, that when they treat of the knowlege requisite to Sin, they do not believe it necessary, to Advertise that they speak only of the knowlege which is oppos'd to involuntary Ignorance. This is suppos'd clear of it self, and is understood in all the propositions which a Thousand Divines have made, like that of Father *Bauni*; and *Wendro* was never more wicked, or more Ignorant in Divinity, then when he Argued upon this matter against that Jesuite.

Not. in 4. Epist.

Bauni.
p. 906.

In the second place, the reason which *Bauni* sets down for his Assertion, is of it self sufficient to make his meaning known; and this reason is the same with *St. Thomas's*, upon the like occasion; which is, *that a Man is not to be blamed for any Action that is not Voluntary*: These are the expresse Terms *Bauni* makes use of immediately after his pro-

proposition. Whence it only follows, that to Sin a man must not be Ignorant by an involuntary Ignorance, that the Action he do's is Evil; because no other Ignorance hinders the Action from being Wilful, and by consequence according to *Bauni*, from being a Sin. I understand this, said *Eudoxus*, and to me his meaning seems very plain and manifest.

In the Third place, to Confound and bring to nothing all the other malicious Reflections, which *Pascal* and *Wendrok* made upon this Doctrine, the Abbot made *Eudoxus* and *Cleander* read what Father *Bauni* added, presently after, to Explicate the same Assertion. *The will, says he, carries it self to, fastens upon, and earnestly desires the forbidden Object which it may do, either Formally, or Virtually, or very silently: Formally, when by an express Act it Loves, or Hates, Embraces or Rejects, what is represented to it, by the understanding either as Good or as Bad. It's thought to consent to it, Virtually, (mind well the following words, said the Abbot) when the Actual and Formal consent before given, still continues; as we ought to believe it do's, when it is not recall'd, Interrupted, or Hinder'd by some contrary Act.*

You see added he, that to commit a Sin, *Bauni* do's not require an actual Reflexion in the very instant of Sinning; and that according to him, it is enough this knowlege shou'd have Preceded, to the end, that the

Inadvertence, a man may have even in the Instant of Acting, may be blameable.

He also shew'd the 92. page where he speaks in this manner : *To Swear a thing, which even might be true at Random, and with the danger of being Forsworn, for want of having well Examin'd it before hand, is a Mortal Sin in as much as that danger is thought Voluntary in it's Cause, which is the ill and pernicious Custom of Men's swearing Rashly, and without heeding what they say.*

Could a Divine that talks at this rate, understand the present proposition in this Sense, *that without an actual Reflection, in the very Instant of Sinning, upon its Evil, no Man can ever be Guilty of a Sin?* Is it then Evident, that his proposition naturally signifies nothing else, but that to Sin, one must know, or at least doubt, whether there be no Evil in the Action he is about, that is to say, he must not be Ignorant by an invincible Ignorance that it is Sinful.

It is manifest, answer'd *Cleander*, by what you have said, that this was the good Father's meaning. But why do not the Casuists take care, not to make such Equivocal propositions, as give Men a handle to catch at an occasion to misconstrue them? You do not sufficiently thank me, replied the Abbot, for having taken the pains to prove a thing, which requir'd no Proof, and to refute so frivolous an Accusation, as that was. However, I have yet Patience enough left to answer, without being Angry, the instance
you

you put me. You know, that in the Business of Arts and Sciences, it is the Usage of words, Commonly receiv'd among men, of the same calling, that takes away Equivocation, and determines the sense of a proposition. Now among Divines, as I have already given you to understand, this Usage in reference to the present matter, leaves no Ambiguity in Father *Bauni's* proposition; and before the Author of *La Theologie Morale*, whom *Pascal* has follow'd, no body had thought of giving any other meaning than that which we have given it.

For, when the Divines dispute of the nature of Sin, they all say after St. *Austin* and St. *Thomas*, that to be voluntary is essential to Sin; and they explain the Definition, and what it is to be voluntary, by the Example of the Sins to which this quality do's evidently agree; that is to say, by the Sins committed, with a perfect knowlege and a formal Reflection on the Evil of the Actions. After which, either in answering the Objections, or otherwise, they never fail to extend this Definition to some kinds of Sins, to which it do's not agree so clearly. Such is Original Sin, which they shew to have been in its own way voluntary, such are the Sins custom makes us commit by surprise, without any actual thought; such are the Sins caused by the Ignorance, which is call'd *Vincible*; and it is according to this method of Divines, which is the method also of St. *Austin* himself, that Father *Bauni* has defin'd

O 4

Sin;

Sin; saying, that upon occasion, he extends his Definition, as he has done in pursuance of what is commonly practis'd in the Schools, to the other sorts of Sins, which are voluntary only in their cause.

If this be so, said *Eudoxus*, Father *Bauni* was far from being in the wrong, for explaining himself in that manner; but on the contrary they were very much out; and shew'd a great deal of Malice, or of Ignorance, who made a business on't, or objected any thing against him upon this account. I will convince you, that this is the common custom, said the Abbot, not by the Authority of Jesuite Divines (they perhaps may be suspected) nor even of the *Thomists* or *Scotists*, but by the very Theses of the *Sorbon*. Read this passage of the Jesuites answer to *La Theologie Morale* upon this Subject. Thus the Apologist speaks page 7. part 2. I have before me while I am writing this, a Thesis defended in the *Sorbon*, in the year 1640, the Third of October by one *Peter Bunot*, Mr. *Morel* President, approv'd by Mr. *Forget*, at that time Syndick, and Curate of *St. Nicolas of Chardonnet*, wherein are these words, *Ad omne peccatum pre-requiritur expressa cognitio malitie moralis, vel expressa dubitatio ne actui eliciendo talis malitia moralis inexistat.*

Father *Bauni's* proposition seems to be but the Translation of this Thesis, which says, in Latin, that which he has said in bad French. The same Apologist quotes also an other pro-

proposition exactly like it of Mr. *Du-val* Professor of the *Sorbon*, adding what is very true, that St. *Thomas*, St. *Bonaventure*, St. *Antonin*, *Gerson*, &c. speak in this matter just as *Bauni* has done.

I find you are strongly provided on this point answer'd *Eudoxus*. I am yet stronger then you imagine, replied the Abbot, I'll appeal to the Authority of a Judge, I am sure you will not refuse; casting his Eyes at the same time towards the shelf, whereon he had espied upon his coming in, the writings of an Author he was about to Quote. I pray said he to *Cleander*, who sat near it, reach me down that Parchment Manuscript. *Cleander* took it down, and read upon the Back of the book, *Traité des péchez dièlè en Sorbon per Monsieur de Sainte-Beuve*. Is it possible cry'd out *Cleander*, that Mr. *de Sainte-Beuve* shou'd at this time of day, be Father *Banni*'s security in this matter?

The Abbot, who had seen these Writings, of which there are Thousands of Copies all over *France*, open'd the place, where he treats of this Subject, and gives it to *Eudoxus*, who began to read that which follows in Latin. "To make an irregular motion in the Trac. de
"sensual Appetite become a mortal Sin, there pecc. dif.
"must be a full and perfect Reflection of 5. sec. 1.
"reason, by which this act is formally known art. 3.
"to be bad, and prohibited; unless that
"perhaps the Man shou'd freely and know-
"ingly have given occasion for that Irre-
"gular

"gular motion or delight. The first part
 "is prov'd; because if this advertence be
 "but by halves, the action cannot be per-
 "fectly voluntary, as it ought to be, to
 "make it a mortal Sin, therefore, &c.
 "the second is prov'd, because if the bare
 "Action the matter it self, and not the Evil
 "of it, be but reflected on, than that which
 "otherwise might be Criminal in it, not be-
 "ing voluntary, do's not become Sinful.

Ho! Without doubt said *Eudoxus, Banni*
 is now safe enough. I am sure Mr. *Arnauld*
 and all his Party wou'd much rather pardon
 him, than with him Condemn Mr. *de Sainte-*
Beuve. But let us proceed.

Since you have put me upon the Proof,
 continued the Abbot, I cou'd find in my
 heart to tire you with my quotations; as
 indeed I cou'd easily do considering the ma-
 ny passages I have ready to produce upon
 this Subject. But since you ask for quarter,
 I will give it you, upon condition you'll listen
 to one, which I must needs read you. All
 its strength and Authority depends upon one
 of Mr. *Arnauld's* best Friends, a Doctor of
Louvain, whose name and qualities I'll give
 you an Account of, after I have read you
 his Doctrine. Here it is, just as I saw it in
 the Thesis, faithfully reported by the Au-
 thor of the Book intituled, *L'erreur du Peckè*
Philosophique Combatue par les Jésuites.

"To Sin mortally, a man must have a
 "perfect intire Consideration, an expresse
 "knowledge of the Sin, or of the danger,
 there

“there is of Committing one, or at least a
“formal doubt, or some fear, that the Acti-
“on may be Sinful.

Mind now the Reflection made by the Au-
thor of the book just now cited, addressing
himself to his Adversary. “Do you not
“think that this was dictated by some Je-
“suite? And yet nevertheless do you believe
“him? It was Doctor *Pontanus*, the famous
“approver of *Austin* of *Ypres*, whom the
“Church has Condemn’d, and of the *Mons*
“Translation of the new Testament which
“he cou’d not understand (for he was Ig-
“norant of the *French*) it was I say, this
“*Pontanus* one of the Jesuites most vehement
“Enemies, that sign’d this Thesis, and pre-
“sided when it was defended—for it is one
“of the Statutes of the University of *Lou-*
“*vain*, that no Doctor shou’d approve, or
“preside at any Thesis, if any thing be there-
“in contain’d contrary to the Opinion of
“the University.

We have already more than enough said
Endoxus, I pray let the rest alone; and let
us also pass by what *Pascal* reproaches Fa-
ther *Anat* with: I remember to have read
this passage in that Jesuites Book; he in-
tended but to say, that God commands us
nothing that’s impossible; and if it was to
be suppos’d, that it was impossible for us,
without Actual Grace, to avoid Sin, God
wou’d either give us this Grace, or else
wou’d not impute that Sin to us: Which
Doctrine, is contradictory to that which is
Con-

Condemn'd in *Jansenius*. This is neither the case of Libertines, nor of harden'd Sinners; nor of Customary Sinners, nor of those, who Sin by Ignorance, or a Voluntary Inadvertance of their Duties. This single passage, when I read it, made me think that *Pascal* was not well able to make this out: Since to support his cause, he was forc'd to have recourse to so weak a proof; and that it was not usual with Father *Anat*, to mistake, or speak improperly in matters of Divinity.

Notwithstanding, answer'd the Abbot, see how *Pascal* Triumphs; do but hearken to that, which immediately follows Father *Anat*'s proposition. "Oh! How pleas'd I am, said I to him, to perceive what fine consequences may be drawn from this Doctrine. I clearly see what will follow; what Mysteries do offer themselves to me. I see more men, without comparison, justified by this Ignorance, and this Forgetfulness of God, than by Grace and by the Sacraments. What Enthusiasm, continu'd the Abbot, what Vision, or rather what Terrible Malice is this?

Let us here take our leave of Father *Anat* said *Cleander* interrupting him; but let us not yet suffer Father *Bauni* to escape. I see another thing in this Letter, which deserves some Reflexion; It is what *Pascal* says, that his Book *la Somme des Pèchez* was Condemn'd at *Rome*, as well as by the Bishops of *France*; and this also which

Wendro

Wendrok adds, that this proposition of *Bauni* was formerly censur'd in the *Sorbon*.

I had much rather, answer'd the Abbot, have to do in this matter with your Jansenist Master of this Library, than with you. For before I wou'd answer him, or make him take notice of a small touch of Jansenian honesty in this very passage, I shou'd ask him what his Thoughts were of the censure of the *Roman* Inquisition, whether he wou'd be content, that we shou'd on both sides refer our disputes to this Tribunal; if he wou'd, the Jesuites might freely abandon, or give up *Bauni* to the Inquisitors severity; but then they wou'd have no farther need to make any Apology or Defense for themselves against the *Provincial Letters*, since they are all to be seen at large, Condemn'd by the Decrees of the Inquisition,

Ha! What do you say, said *Eudoxus* interrupting him, it is but two days since I read in a Letter from one of these Gentlemen, on occasion of the *Mons* new Testament, that it is very often a mark of the Goodness of a Book to be censur'd at Rome. If this be so, said he Laughing, *Bauni* and *Pascal*, far from being Confounded or Thunder-struck by any Sentence of that Court, cou'd not be blacken'd, or so much as wounded in their Reputation. It must be acknowledged, continu'd he, that there is something very odd in this business, and where-
Lettre a
un Con-
sellier.
 it do's not seem to me, that the Jansenists
 pre-

pretensions are consequent to themselves, for that a Book, made by a Jesuite, being put into the *Index Expurgatorius* shou'd be sufficient to make it infamous, but that the putting into it the *Provincial Letters* and the Testament of *Mons*, which Translation has been Condemn'd by two Popes, shou'd be a Sign, or Testimony of their Excellency, and make them be the better Lik'd, Esteem'd, and Valu'd, appears highly improbable; and till better made out, can never be believ'd by men in their Senses.

However it be, answer'd the Abbot, they do not much trouble themselves at *Rome*, in giving the publick their Reasons for putting a Book into the *Index*. That is sometimes done for the omission of some formality in the Impression; and sometimes for asserting, or laying down some principles, differing from some maxims of the Canonists of *Italy*, with whom those of *France* do not always agree; something of this kind there might have been in Father *Bauni's* Books, concerning the Jurisdiction of the Kings Officers over the Clergy; which possibly might have displeas'd the Inquisitors, and in reality, 'tis well known that those who solicited their Condemnation urg'd it upon this motive; even those who daily endeavour to make themselves be valu'd in *France*, by running down the *Ultramontanes*, and pretending themselves zealous for the Liberties of the *Gallican Church*. But that which is most remarkable is that

the *Provincial Letters* were always look'd upon at *Rome*, as Defamatory Libels, full of Calumnies and Impostures, and which is more full of Errors, and all over stuffed with Jansenism. You have nothing now to do, but to guess, for which of these motives chiefly, they were condemn'd by the Inquisition.

As for what relates to the Bishops of *France*, pursued the Abbot, let us again read *Pascal's* words. "It is some prejudice, said my Jansenist, whispering softly in my ear, that this Book was condemn'd at *Rome*, and by the Bishops of *France*. Wou'd you not believe, said he, turning towards *Cleander*, when *Pascal* says Father *Bauni's* Book was condemn'd by the Bishops of *France*, that this must have been done, in a National Council? I conceive at least, answer'd *Cleander*, according to this expression, that it must have been done in an Assembly of the Clergy.

No, reply'd the Abbot; all this was no more, but that *Bauni* was censur'd by the late Arch-Bishop of *Sens Gondrin*, by the late Bishop of *Beauvais*, and by the Bishop of *Comenges*, who not many years since, died a Bishop of *Tournay*.

Was it no more then that, said *Cleander*? This is as if the Emperour shou'd make an Imperial Decree, or Proclamation against one of the *German* Princes, who shou'd dare to Declare against the Prince of *Orange*. *Bauni* was a Jesuite, and a great Anti-

Anti-Jansenist, which was sufficient to make him lose his cause at that Bar.

I will say nothing else to you of the *Sorbon*, continu'd the Abbot, but that it is inconceivable, they shou'd then censure in a Jesuites Book, a proposition, which they had heard with respect from the mouth of Mr. *de Sante Beuve*; and which they had publicly defended some months before, as you have seen by the Thesis, I have quoted to you; and shou'd endeavour to make Father *Bauni* believe he had taken it in a different Sense, from that which is commonly allow'd in Divinity, and which it ought not to have, according to its proper principles, and which he cou'd not have given it, I do not say without Heresy, but without the greatest Extravagance imaginable. Believe me, in all the Wranglings and Disputes they so often had in those days with the Society, the Jesuites labour'd under great difficulties, not so much to defend themselves, but to defend themselves with that Moderation they always thought themselves oblig'd to observe, even at the expence of their own Interest, and without being wanting to the respect they were willing {to shew to some Communities, or Bodies which did not treat them with the same kind of Respect, and of whom some particulars had press'd hard upon, and push'd 'em with the greatest Rage and Malice possible.

It is certain, said *Eudoxus*, that the Janse-
nists then studied all the means they cou'd
think of, to make all the World fall furi-
ously upon the Jesuites: And they had
a wonderful effect; what they insinuated
into several Communities, do's yet remain
in some; where great pains are still taken
to feed and keep up the humour.

That is but too true, answer'd the Ab-
bot, but let us make an end of examining
this Letter; where there is nothing more,
particularly relating to the Jesuites Morals.
Only give me leave, to make in two words
a short Reflexion among other things, which
of themselves are obvious enough, chiefly
concerning the Malice of the Author of
the *Provincial Letters*.

This Reflexion is upon the great weak-
ness of *Pascal's* whole Discourse, upon
what I Pray you, are all these consequences
of loose Morals, in favour of the Liber-
tines, the Ungodly, the Revengeful, the
Blasphemers, and the Epicureans, founded,
of which he makes the Jesuites the Au-
thors? They are really built, but upon
what he has thought fit, to make his ima-
ginary Jesuite say, touching a necessity
of an Inspiration from God, and an Actu-
al Reflexion upon the Evil of a wicked
Action, to make it become a Sin. All
this is grounded upon the proposition of
Father *Bauri*, and that of Father *Anat*,
who never meant what is attributed to
em. The single Distinction of Sin, into
P that

that which is voluntary of it self, and into that which is but voluntary in its Cause; and of that, which is committed by an Invincible and involuntary ignorance, and that which is committed by the other ignorance, call'd vincible and voluntary, do's quite dispel and drive away all these his frightful Phantoms or Bugbears.

By that distinction, all *Pascal's* Libertines, all his Impudent, Unchast, Barefac'd Sinners and his Epicureans remain, according to the Jesuites principles, Guilty and Convicted of all the Crimes, from which he pretends these Divines have absolv'd them. The little I have explain'd to you of their Divinity, has made all this clear, and palpable; and yet nevertheless, it is a wonderful thing, that in all the Specious fine Accusations of the Heresy of the Philosophick Sin, (which was look'd upon at first as a Thunderbolt, that wou'd have Crush'd and Broken the Jesuites to pieces, tho' all of a sudden it fell and came to nothing) Men shou'd be refer'd to the fourth *Provincia! Letter*, as to a writing that contain'd an Evident demonstration of the matter of Fact, after which the Jesuites ought not to be allow'd or admitted, to make any Defence or Excuse for themselves, of which I leave you to Judge.

Mr. Abbot, said *Endoxus*, interrupting him, to do you a Pleasure, I'll repeat to you, what I heard a very Judicious Man at that time say. He had newly read the Jesuites second Letter, and the Book you cited a little

little while ago, *L'erreur du pechè Philosophique*, &c. he said he 'wou'd Laugh no more, nor take any further delight in the Pleasanteries of the fourth *Provincial Letters*; but yet wou'd make himself amends, by reading the serious and vehement Accusations of the new Heresy of the Philosophick Sin; at every Article of which Mr. *Arnauld* made him Laugh more than once. His reason was, that the Jesuites had Demonstrated two things in these Books: First, that none of their Divines ever doubted but the ungodly, the Libertines, and the customary Sinners, were Guilty of Sin, and ought to be eternally Punish'd for those very Crimes which they commit with least remorse and most quiet. Secondly, that the contrary cannot be infer'd or prov'd from their Principles; since it is certain they all hold, not one excepted, that neither Ignorance, nor Inadvertance, neither Blindness, nor Custom, when wilful, can excuse Sinners, or hinder them from incurring the Penalties of Hell, the due Reward and natural Consequence of their ill Actions. These two matters of Fact, said he, which the Jesuites have clearly prov'd, and so as to convince all the World, destroys the whole appearance of any probability, in the pleasant things said in the fourth *Provincial Letter*; and consequently leaves them insipid, without Salt, and without Wit. For there is nothing flatter than Raillery without a Cause, a Jest without the least Foundation of Truth, or

Reason; which therefore all Men of Sense have in Horrour and Indignation.

For which reason, the Anger and sometimes the Fury of Mr. *Arnauld*, in his five Accusations of the Jesuites, for the Philosophick Sin, make men as often as they read them, ask what this good Man wou'd be at? He has in hands the Professor of *Dijon's* writings, as he himself tells us, he has no more to do but to read them. This Professor himself has Publish'd them, and by good Proofs made them Authentick; to the end, the whole World might be witnesses of the purity of his Faith, and of his Opinions. The Jesuites condemn'd the expression in his Thesis, and own'd there was reason to Contradict him. They cry out and tell Mr. *Arnauld*, that he makes Objections, and Sprites for himself to answer and frighten away; that except the Opinion of Involuntary Ignorance, which excuses from Sin, hardly any thing of the rest, is either a Conclusion or a Principle of their Divines: This they urge, and this they do indeed Demonstrate. At that time, I believ'd this matter but by halves, continu'd *Eudoxus*; but I am now as fully perswaded of it, said he to the Abbot, as you your self can be. Let us therefore proceed to the fifth Letter.

The following part of the Fifth Discourse.

WE have dispatch'd said the Abbot, in our former Dialogues a good part of what is handled in this fifth Letter, of which the main Subject is the Doctrine of probability. There remain only some particular cases to be Examin'd; the first that offers it self, said *Eudoxus* laughing, is a small matter, nothing in a manner; he only reproaches the Jesuites, that with a subtile direction of Intention they permit the Christians of *China* and the *Indies* to commit Idolatry. Let us read it, it is at the 75. page of my Edition. "By this means they have "(Directors) for all sorts of persons; and "answer so well, according to what is demanded of them, that when they are in "Countries, where a Crucified God passes "for Folly, they suppress the Scandal of the "Cross, and only preach a Glorious, and "not a Suffering Jesus; as they have done "in *China* and the *Indies*; where they have "allow'd the Christians to commit even Idolatry, by that subtile invention of "making them hide, under their Garments, "the Image of our Saviour; to which "they teach them to refer mentally their "publick Adorations of the Idol, *Chacinchuan*, "and of *Kenm-fucum*; as *Gravina* the Dominican

"reproaches them, and as the *Spanish* Memori-
 "al presented to *Philip* the IV. King of
 "Spain, by the *Cordeliers* of the *Philippin* Islands,
 "reported by *Thomas Hurtado* in his Book
 "of Martyrs, page 427. do's witness. Inso-
 "much, that the Congregation of Cardinals
 "de *Propaganda Fide*, was oblig'd to prohi-
 "bit the *Jesuites*, in particular, under pain
 "of Excommunication, from allowing, on
 "any pretence whatsoever, the Adorations
 "of Idols; and from concealing the My-
 "stery of the Cross, from those they In-
 "structed in Christianity; expressly Com-
 "manding them, not to receive any to Bap-
 "tism, who had not a full knowlege of it;
 "and strictly injoyning them, to expose a
 "Crucifix in all their Churches, as is at
 "large set forth in the decree of this Con-
 "gregation, dated the 9. July, 1646. signed
 "by Cardinal *Caponi*. Thus you see by what
 "means they have spread themselves over
 "all the Earth by the favour of, &c.

I do profess to you said *Cleander*, that
 these things are so very surprizing, the heads
 of the Accusation so Black, and also far
 fetch'd, that I had always much ado to be-
 lieve them true, upon the report of the
 Authors of *la Morale-pratique*.

Ha! Why not answer'd the Abbot; are
 you also as hard to be perswaded of these
 other Curious particularities? That the *Je-
 suites* were the cause of the Persecution in
Japan; which was always attributed to the
Hollanders; and that it was not the *Dutch*,
 but

but the Jesuites, who made the Kings of *China* and *Japan* believe, that the *Spanish* Monks endeavour'd to get a footing in those Countries, for no other end, but to Subject them to the King of *Spain*: That the Jesuites did not only Cross and drive away the other Missioners, but also Persecute them to Death. That it was publick all over *Spain*, that they had thrice Poyson'd a Doctor, call'd *John Espino*, and committed a Thousand other such Peccadillo's, of which they assure us they make no more Scruple, than *French* High-way-men wou'd do.

Morale
pratique.
Tom. 1.
pag. 209.

You railly Mr. Abbot said *Endoxus* interrupting him; well then answer'd he, let us speak seriously. I say, if all these fine things, which they tell us are true, the Popes, the Kings of *Spain*, and the Kings of *Portugal*, are a Thousand times more to be blam'd than the Jesuites. For 'tis to them, that all these Complaints, all these Memorials, and all these Petitions against the Society were made; and yet notwithstanding all this, these Popes, and these Kings, insensible of the Interest of the Church and of their States, send the Jesuites to *China* and the *Indies*: Pray and Press them, to Cultivate the Harvests that are there; altho' they are every day told, that they Spoil and Ruin them: and which is more, they exhort 'em to continue and to behave themselves, as hitherto they have done; expressing on all occasions, how much they are satisfied with their Conduct.

To this purpose *Urban VIII*, under whom the Informers began to tell their stories in *Rome*, declared himself in his Bull, directed to the Christians of *Japan*, in the year 1626. And *Alexander VII* in 1655, writing to the Empress *Helena*, the Wife of *Yum-liè*, at that time, Emperour of some of the Provinces of *China*, and in a Decree of the year 1656, expressly approv'd the Jesuites proceedings in *China*. *Clement IX*, in another Decree, in 1669, confirms that of his Predecessor. *Innocent XI* did the same in what he writ to the famous Father *Verbieft*, and afterwards in another Letter to the Christians of *Tunquin*, when he sent them back the Jesuites, as they had, for a long time, earnestly desired: And as did also *Alexander VIII* and *Innocent XII* in their Bulls to the Emperour of *China*.
 3. Decem. 1681. 7. Janu. 1689. 29. July. 1690. and 2. Septem. 1691. Wherein the first gave great Commendations of the Jesuites, and the second confirm'd all his Predecessor had said in their Favour.

This is for certain very strong, Mr. Abbot, said *Eudoxus*, but a little too general: Let us come to the matter of Fact. The Decree of 1646, and the allowance of Idolatry.

It seems to me, answer'd the Abbot, a little briskly, that all I have said to you comes directly enough to this matter of Fact; and that without much arguing, it is easy to conclude, by the Popes, and Kings of *Spain's* proceeding, by their Bulls,

Bulls, and Decrees, that all which has been said upon this Subject against the Jesuites, are mere perfect Calumnies; and that if their Enemies cou'd produce as strong Proofs against them, as those I have alledg'd for their Justification, we shou'd soon see finer Declamations against them, than those wherewith they have already fill'd six or seven Tomes of the *Morale-politique*. But this is the Fate of these Fathers; some Whimsical, Chimerical vision of any one of their Enemies, or a popular report rais'd God knows how, is enough to Blacken them, and yet to acquit and vindicate their Reputations, the Authentick acts must always be expected. A Hundred years hence the Bombs of *Namur*, will be a matter of Fact, altogether as clear and certain, in the Annals of some *Port-Royal* man of that time, as the Gun-powder Treason in *England* is, in the accounts of the Protestants of that Island. Yet since you will have it so, let us come to this fine passage of *Pascal*; upon which I will make you some short remarks, which I will Justify and make good, either here or at Home.

First, as touching this Decree mention'd in the *Provincial Letters*, *Pascal* must needs have spoken without Book; and neither he nor those who Engaged him to write, ever saw or read it; there was no Decree made by the *Propaganda* on this Subject in 1646, but in 1645. nor was it dated in the month of *July*, but in the month of *September*, nor signed by
Car-

Cardinal *Caponi*, but by Cardinal *Ginetti*; and thus all these little Circumstances which *Pascal* affects to set down so exactly, to gain himself more Credit, serve but to make his Testimony the more Suspicious, as coming from a Man, very ill inform'd, who Writes at random, and upon the Credit of very uncertain memorials.

But from these simple Falsties, let us go on to Calumnies. Not one of those, who reads this passage of *Pascal*, but thinks the Jesuites were heard and Convicted of all these Crimes, in a full Congregation, and Condemn'd by a Decree, and afterwards Admonish'd, and oblig'd to change their Practise, in the Instruction of their Profelites, and new Converts, and forc'd more especially to make them detest Idolatry, and the Adorations they had allow'd of to *Chachin-Choam* and *Keum-fucum*, or *Confucius*; and yet notwithstanding, there is nothing more false; and since you desire the Particularities I pray harken to the Story.

After the Missioners of other Orders went into *China*, several Memorials against the Jesuites were sent to *Rome*, upon the Subject we now discourse of; but more especially among others two. The first was from two Bishops of the *Philippin* Islands, and the other, from a *Dominican* Missioner, call'd *John Baptist Morales*. The Bishops memorial did not give the Jesuites any long trouble; for some time after, these two Prelates writ to the Pope, that being in-

In 1633.

form'd

form'd of the contrary, of what they had writ before upon false Relations, they thought themselves bound in Conscience, to justify the Fathers of the Society, against so unjust Accusations, and to defend with all their might the Innocence of these Fathers, as well as the truth it self.

Father *Morales* did not forbear proposing his difficulties to the Congregation, of which these following were two. *Whether it were Lawful to prostrate before the Idol Chin-choam and to offer Sacrifice to Confucius.* The Jesuites, who very well saw, that these questions were made in Prejudice to them, had nothing to defend themselves with to the World, but the *Philippin* Bishops Retraction. I say to the World, because the Congregation, without summoning them, was content themselves to Answer Father *Morale's* questions; in the greatest part whereof, no more than in these, there was no manner of difficulty. Hereupon follow'd a Decree of the Pope; wherein the answers of the Congregation were approv'd, and a Prohibition made of proceeding otherwise in *China*, than according to those Answers: One of which was, that it was unlawful to Sacrifice to *Confucius*. This prohibition then was not particular to the Jesuites as *Pascal* says, (and that it is a remarkable Circumstance of the Calumny) but to all Missioners in general, and in particular, whatsoever Order, Profession, or Institution, they were of. *Omnibus & singulis*

gulis Missionarijs cujuscunque Ordinis, Religionis, & Instituti; and to the Jesuites also, *etiam Societatis Jesu*. This is the form of the stile they have for a long time used, in all Decrees relating to Religious Orders; and all this as the Decree goes on, till the Pope, or the holy See, shall otherwise Ordain; *Donec Sanctitas sua, vel sancta Sedes aliud ordinauerit*. Words which of themselves do plainly shew, that the holy See desired to be more particularly inform'd of the matter of Fact, for as to the matter of Right, there was no ground, or pretence for another Review, or Deliberation; especially touching the pretended Sacrifice offer'd to *Confucius*. This thing speaks of it self.

And his Holiness afterwards was better, and more effectually Inform'd; for some years after Father *Martini* the Jesuite, being come from *China* to *Rome*, fully acquainted both the Pope and the Congregation with the whole Affair; and how all that had given Occasion, for the Suspicion of Idolatry, was but some certain Ceremonies made at the reception of Doctors in Honour of *Confucius*, which are purely Civil, and have no manner of relation to Religion; and that there was no Sacrifice, nor any thing like it. Whereupon the Congregation made an other Decree, in favour of the Jesuites, in the year 1656. of which without doubt the Author of the *Provincial Letters*, or his Commentators' would not have

have really been, or seem'd to be ignorant, if it had been but as much against, as it was for the Advantage of the Fathers; whose Innocence was thereby fully justify'd; and after which, all other Morals but those of *Port-Royal*, wou'd have oblig'd *Pascal* publicly to retract, what he had thereupon writ in his Letters. This indeed, answer'd *Endoxus*, who had very attentively listened to the Discourse, is to talk knowingly. But where have you learnt this piece of Knowledge, said he to the Abbot?

I have drawn it out of the Spring-head, answer'd he, out of the most authentick Pieces that can be had of such a matter; and perhaps we shall find them here, or, at least, extracts of them. If your Jansenist be as curious, as you say he is, he will have, with all the Tomes of the *Morale-Pratique*, the Works of a Jesuite, who has refuted some part of them; for, in these kind of Disputes, Men seldom fail to have what is Writ on both sides *pro* and *con*.

The Abbot went to the Shelf where the Tomes of *la Morale-Pratique* stood, and thereon found the Book intitul'd, *Defense des nouveaux Chrestiens & des Missionnaires de la Chine, &c.* He shew'd *Endoxus* in this Book, the extracts of most part of the Pieces, which prov'd what he had newly said, and particularly the Extract of the Decree of 1656, where he made him chiefly observe, that which here follows relating to the pretended Adorations of *Confucius*.

10. Part.
pag. 169.
2. Edit.

“ In

"In the third place, they demanded whether
 "it be lawful for the Christian Students of
 "China, when they take their Degrees, to
 "practice the Ceremony observ'd in *Confu-*
 "*cius's* Hall, because there is not there a-
 "ny Sacrificer nor Minister of the Idolaters.
 "The Students and the Philosophers alone,
 "do meet there only to acknowledge *Con-*
 "*fucius* as their Master; and this, with such
 "Ceremonies, as at the first Institution,
 "were only political, and terminated whol-
 "ly to an Honour purely Civil. For those
 "who are to take their Degrees, come to-
 "gether into the Hall, and there wait for
 "the Doctors and Examiners; and that
 "which they do, after the *Chinese* Fashion,
 "before this Philosopher's Name and Pi-
 "cture, is no more than the same kind of
 "Ceremonies and respectful Gestures, which
 "all Scholars make to their Teachers and
 "Professors whilst alive. After they had
 "thus own'd *Confucius* for their Master, the
 "Chancelor gives them their Degrees, and
 "then they withdraw. You are also to
 "know, that this Hall of *Confucius* is a
 "College, and not a Temple, properly so
 "call'd, and that it is open to none but
 "Students.

The Answer.

"The holy Congregation has judg'd, that
 "conformable to the demand here made
 "the Christians in *China* may be permitted
 "the

“ the use of the above mention'd Ceremony,
 “ because it appears to be no more than a
 “ pure civil respect.

Truly, said *Eudoxus*, since these Gentlemen had no mind to acquit the Jesuites from any blame upon this Article, they had very good reason not to mention this second Decree.

I will shew you something yet more positive, answer'd the Abbot; and that is the Jesuites Apology, made upon this occasion by the *Dominicans* themselves, *Dominicans* of some weight, and of more than common consideration in the Order: Let us read, said he to them, this Apology in the *Defense des nouveaux Chretiens*. The Author of which, after he had set down several Testimonials, justifying the Jesuites Conduct, speaks in this manner.

“ I know not whether Mr. *Jurieu*, and *Defense*
 “ the Author of *la Morale-pratique* may not *des nouv.*
 “ be tempted to believe, that some Jesuite *Chrest.*
 “ has writ, or dictated this Letter (of Fa- *1. Par.*
 “ ther *Peter* of *Alcala* the *Dominican*, of *P. 219.*
 “ which this Author has made an Extract,)
 “ they may, if they please, satisfy them-
 “ selves in the matter; but what will they
 “ think of the following Testimony, which
 “ contains in it many others? It is the
 “ famous *Dominican*, Father *John* of *Paz*, an
 “ Antient Professor in Divinity, Rector of
 “ the University of *Manile*, Prior and Pro-
 “ vincial of his Order. This Father, in his
 “ Answers to the Doubts of the Missioners
 “ of

Parag. 20.
S. 198.

“ of *Tunquin*, printed at *Manile* in the Year
 “ 1680, upon the Questions debated in *Chi-*
 “ *na*, touching the pretended Idolatry (for
 “ they regard *Tunquin* also) having given
 “ his Opinion, altogether conformable to
 “ the Jesuites, or rather to the Decree of
 “ 1656; he affirms, that his Answers are
 “ founded upon several relations of the Re-
 “ ligious of his own Order in *China*——*Hoc*
 “ *mihi constat ex variis relationibus Religioso-*
 “ *rum nostri Ordinis in Regno Chinæ assisten-*
 “ *tium*—— but what need the Suffrages of
 “ particular Men be insisted on, so long as
 “ there are those of three Superiours of the
 “ first rate; I mean three Provincials of
 “ this holy Order (of Saint *Dominic*) to wit
 “ the Reverend Fathers, *Charles Clement Gant*,
 “ *Francis of Palma*, and *Philip Pardo*? For
 “ these three have several times recommend-
 “ ed to their Missioners in *China*, by the
 “ Authority they had over them, to conform
 “ themselves absolutely to the Society’s pra-
 “ ctise, in what relates to the Decree of
 “ *Alexander VII*, forbidding them to write
 “ any thing to the contrary. All this is
 “ to be seen in a Letter, of the Reverend
 “ Father *Dominic Sarpetri*, or of Saint *Peter*,
 “ directed to his Provincial, and the Defini-
 “ tors of the Chapter of his Province; toge-
 “ ther with the Treatise he had writ about
 “ these matters. The Author of *la Morale-*
 “ *pratique* may one day see it, but in the
 “ mean time, we will give an Account of
 “ another small piece, writ by the same
 Missioner,

“ Missioner, which contains an Abridgment
“ of what he has prov'd more at large in
“ his Treatise.

*A Writing of the R. F. Dominic Sarpetri
call'd of Saint Peter Missioner of the Or-
der of Saint Dominick in China.*

“ **I** Brother *Dominic Marie Serpetri*, other-
“ wise call’d of *Saint Peter*, by Nation a
“ *Sicilian*, of the Order of the Friars Preach-
“ ers, formerly approv’d for a Master or
“ Teacher of Divinity, &c. do certify all
“ who shall see these Letters; first, that be-
“ ing sent by the Superiors of the Province
“ of the Rosary of the *Philippines* of my Or-
“ der, to preach the Gospel in the Kingdom
“ of *China*, and having apply’d my self, by
“ the command of the same Superiors, with
“ all possible care, for the space of eight
“ Years, to examine the Superstitions of the
“ *Chinese* Sects; I am perswaded, that the
“ practise of the Jesuite Missioners in that
“ Kingdom, in permitting or tolerating some
“ Ceremonies used by the *Chinese* Christians
“ in honour of the Philosopher *Confucius*,
“ and their deceased Ancestors; that their
“ Conduct is, I say, not only without dan-
“ ger of sin, being approv’d by the Congre-
“ gation of the general Inquisition, but al-
“ so considering the Principles of the Chief
“ Sects of *China*; that this Opinion is more
“ probable

“ probable than the contrary, and otherwise
 “ very useful, not to say necessary, to open
 “ for the Infidels a Gate to the Gospel.—

“ Secondly, I do certify, that the Jesuite
 “ Fathers have declar’d and preach’d in the
 “ Kingdom of *China*, Jesus Christ crucify’d;
 “ and this not only by word of Mouth, but
 “ also by a great number of Books which
 “ they have made: That they do explain
 “ to their new Converts, with a great deal
 “ of care and pains, the Mysteries of the
 “ Passion; that in some places of these Fa-
 “ thers Residence, there are Confraternities
 “ of the Passion; and that very lately the
 “ Persecutor of our holy Faith, *Yamquam-*
 “ *sien* extreamly reproach’d the Preachers
 “ of the Gospel, with adoring a Man cruci-
 “ fy’d, for the God of Heaven and Earth;
 “ and all this he prov’d out of the Books
 “ written by the Jesuites.

Hold a little, said *Cleander*, till I do com-
 pare this with what is said in the Provinci-
 al Letters. *They answer so well, according to*
what is demanded, That in Countries, where a
crucify’d God passes for Folly, they suppress the
Scandal of the Cross, and only preach a glorious,
not a suffering Jesus; as they have done in Chi-
na, and the Indies. Go on now if you
 please.

“ In the third place, I certify, and as far
 “ as is requisite, do protest with an Oath,
 “ that I have not been prevail’d upon by the
 “ Entreaties or Perswasions of any Man what-
 “ ever, but only by the meer love of Truth,

“to give this double Certificate or Testimo-
 “nial—— for coming to understand, on
 “occasion of some Doubts propos’d in 1645,
 “to the sacred Congregation, by Father
 “*John Baptist Morales*, a Man truly Aposto-
 “lical, and actuated by a Christian Zeal;
 “that some Men ill inclin’d to the Society,
 “had publish’d in *Europe*, and in the *Indies*,
 “that the Missioners in *China* did not preach
 “Christ crucify’d, and that they allow’d
 “their Christians to commit Idolatry, be-
 “ing hereupon afraid, that I should seem
 “by my silence, to approve the Calumnies
 “of those People, and being also desirous
 “to repair, to the utmost of my power, the
 “injur’d Reputation of those Fathers, I re-
 “solv’d to declare my Opinion in the fore-
 “said manner, submitting it, nevertheless
 “to a more infallible Judgment, to wit, to
 “that of the Church of *Rome*. In witness
 “whereof, I have writ this Letter with my
 “own hand, in the House of the *Canton*,
 “where we are kept Prisoners and in Exile,
 “this fourth of *August* 1688.

Ha! what can be added to this, said *Eu-*
doxus very much surpriz’d? But do you
 know, answer’d *Cleander*, that the Author of
 the Apology, or *la deffense des nouveaux*
Chretiens, &c. invites any who should scruple
 the truth of the pieces he has cited, to
 come and see them in the Jesuites College
 at *Paris*, where the Originals, or very Au-
 thentick and undoubted Copies are kept?
 And do you also know, that I my self have

satisfi'd my own curiosity in this matter? What, said *Eudoxus*, have you then read the Book, and seen the pieces he quotes? Tell me seriously what you think of them?

The Judgment I make of this Book, answer'd *Cleander* is, that it is an excellent Piece, solid, Instructive, well writ, and because of the variety of its matter, very diverting: It is otherwise very modest, and comes from a man, who knows how to contain himself upon occasion, where the bare reading of what he writes often rais'd in me an Indignation against those he confutes. The Hainousness and Enormity of the Crimes impos'd upon the Jesuites, and the Evidence of the matters of Fact, and of the Proofs by which he demonstrates their falsity, produces several different Emotions in the minds of the Readers, which invite and oblige them to a constant attention; and yet nevertheless, the Author, with all his Moderation, has let no Advantage slip, which the matter cou'd furnish him with against his Adversaries. In one word, this Apology, do's not only destroy all these black Calumnies we now discourse of, and which have been so far fetch'd, but also begets a prejudice against those who have maliciously undertaken to spread and improve them in *Europe*; and for my own part I can truly say, that nothing has made me more distrust the *Provincial Letters*, than this Book.

I will find a time to read it, said *Eudoxus*, to satisfy my self, and to gratify Mr. Abbot, who certainly can have nothing more to add to what you have said. I cou'd yet, observe to you, answer'd Mr. Abbot, another falsity of *Pascal's* in this place, we are now examining: And that is, what he says of the Jesuites permitting Idolatry, not only in *China*, but in the *Indies* also; which is more than ever was objected by any of their Calumniators, who always confin'd themselves to *China*: And they had good reason not to extend their reproaches to the *Indies*; which had they done, the Imposture wou'd have been much more easily discover'd. Neither *Spainards* nor *Portuguese*, neither *English*, nor *Hollanders*, traded in *China*; whereas all these Nations drive a trade in the *Indies*, from whence the Jesuites might have had as many Witnesses of their Innocence, as there were Merchants.

It is however convenient to remark one thing as we go along, and that is, that the Toleration of Idolatry in *Japan*, wou'd have been much more necessary for the Jesuites than in *China*. For after all, the persecutions which they suffer'd in this great Empire, were no more than either Banishment or Imprisonment; whereas in *Japan*, they were almost always in continual Hazard of their Lives. Near upon a hundred Jesuites there martyr'd, some by the dreadful Torment of Water, others by being

buried alive, and some by being Burnt by little and little, might easily have freed themselves by directing mentally their Adorations to a Crucifix, hid under their Habits, whilst they seem'd openly to make them to Idols; as is pretended, they allow their new Converts to do in the Temples of *China*. For surely they ought to be allow'd to have Wit enough *To let Chari-ry*, according to the Proverb, *begin at home*.

Ha! what Mr. Abbot, must I help you out in this matter, and make upon this passage another important observation which you have forgot? The main piece, which *Pascal* cites, for a proof of the Jesuites Idolatry in *China*, is a *Spanish* Memorial presented, as is said, to *Philip* the IV, King of *Spain* by the Cordeliers of the *Philippine* Islands; which writing you may remember was supposititious, and falsely attributed to these Religious, to give it more Authority: The true Author not daring to Publish it under his own name. This Author was one *Diego Collado*, who before had made use of such kind of Artifices, in other Satyrs of this nature; an unquiet, troublesome Fellow, convicted like another *Oates* of an infinity of Contradictions, and Impostures; wherewith his Memorials are fill'd, and to whom sufficient Justice has been done, in the very History of his own Order, which recounts the many great troubles and disturbances he had occasion'd among them.

The

The Jesuite Father, who shew'd me the pieces, that are already inserted, or yet to be, in the Apology of their Missions, gave me an account of this particular thing, and shew'd it me in the History of *China*, writ in *Spanish* by *Navaret*, another *Dominican*, and a most obstinate Accuser of the Jesuites, whilst he continued in his Order. But, being afterwards made an Archbishop, he became their great Commender, their Patron, and their Friend: His Friendship and Esteem was so very great, that he founded them a College in Saint *Domingo*, the Archiepiscopal City.

Really, said *Eudoxus*, this is not the least considerable point of your Animadversions upon this first Article of the fifth *Provincial Letter*: But it is hard, I confess, to make a more solid remark.

The matter deserv'd the pains I have taken, answer'd the Abbot; this Article of Idolatry is for the Jesuites, the most cruel passage of all the *Provincial Letters*; and I have often told them, that it was in some measure, the decisive point of all the rest: For, this being once suppos'd true, all that follows wou'd be taken for granted; at least wou'd not appear incredible. But the falsehood of it being once clearly prov'd and made out, the obstinate Rage and Malice of the Society's Enemies wou'd be evidently seen, to the Scandal and Indignation of all good Men. The Examination continued he, of the other particular Articles in this Letter of

A Discourse upon

Pascal, requires not so much Discussion; which we shall therefore soon run over.

These are *Eseobar's* Cases about Fasting, said *Cleander*; here they are, look upon them, together with the fine Preface of the twenty four Old men, and the four Animals: Let us read this passage in *Pascal*; it is really pleasant enough. "He who cannot sleep, if he do's not eat his Supper, ought he to fast? No, by no means. Are you not satisfy'd? Not altogether, said I to him, for I can fast very well, by making my Collation in the Morning, and Eating my Supper at Night. See what follows said he to me; they did not fail to consider every thing. And what wou'd they say, if one cou'd be content, without any Collation in the Morning to Sup only in the Evening. To this it is answer'd, That notwithstanding a Man is not bound to Fast; for no Body is oblig'd to change his ordinary course of Eating. Oh! what an excellent reason, said I, is this!

This is very Ridiculous, answer'd the Abbot, and it must be ingeniously Confest, that *Eseobar* who is not always so much *Eseobar*, that is to say, in the Jansenists Language, so loose as the Gentlemen wou'd have the World believe, it must be Acknowledg'd said he, that he very well deserv'd to be railly'd for this his fine Decision. I my self Condemn him for it; I only add that *Eseobar* did not learn this
An-

Answer, as far as I can understand, either from the four Animals, *Suarez*, *Vasquez*, *Molina*, and *Valentia*, or the Twenty Four Old Men; and also that the good Man was mistaken (as he often is) in Quoting for his Opinion, *Filincius*, who in his Treatise of Fasting, says nothing like it. I am much pleas'd with you Mr. Abbot, said *Endoxus*, I perceive your downright honesty, and do very much commend you for it. As for my self, I cannot endure some of the Jesuites Friends, who right or wrong, will defend them in every thing. Can they think, that when men put on the Habit of the Society, they with it also put on, as if it were another Garment, the Gift of Infallibility?

Those Friends answer'd the Abbot, wou'd perhaps shew the same Moderation, that I do, if their Enemies had as much Justice and Equity as you. Both run to Extremities; but the last are more to be blam'd than the first. As for the other Questions about fasting, continued he, which *Pascal* calls diverting, if he wou'd but have taken the pains to read *St. Thomas* in his fourth Book of Sentences, he might be sure to find many more such to divert himself with. Dist. 15.
q. 3. a. 4.

They are not very material, said *Cleander*; but how will you answer what he charges *Escobar* with; that to drink Wine out of Meals, and even several times do's not break ones fast?

Reach

Reach me hither (I pray you) St. Thomas's Sum, said the Abbot to Eudoxus; wherein he read to them the 147 Question of the *Secunda Secunda*. Art. 6. Where the St. teaches thus; "The Question in the Title is, whether the command of Fasting obliges a man to make but one Meal; "*Utrum requiratur ad jejunium quod homo semel tantum comedat.* He makes this Objection; those who fast are not forbid to drink several times; at several hours of the day: they are not therefore forbid to make more Meals than one. *Non est prohibitum quin pluries bibamus diversis horis diei: Ergo etiam non debet esse prohibitum jejunantibus quin pluries comedant.* He answers that the fasting enjoyn'd by the Church, is not broken, but by those things, which at the Institution of the Fast, she had an Intention to prohibit; but she had no intention to command Abstinence from Drink; and by consequence it is lawful for those who Fast to Drink several times a day. *Et ideo licet pluries jejunantibus bibere* — that if a man do's not Drink moderately, he Sins and loses the Merit or Reward of Fasting, as he also do's, who makes but one Meal, and Eats not moderately. *Si quis autem immoderate potu utatur, potest peccare, & meritum jejuniij perdere; sicut etiam, si immoderate cibum in unâ comestione assumat.* It is St. Thomas, who speaks thus, continu'd the Abbot, not Escobar

Escobar, and his Opinion is follow'd by a Multitude of Divines.

I have nothing more to say, answer'd *Cleander*; *Escobar* is very safe, his security is beyond Exception. But said *Endoxus*, *St. Thomas* at least declares, that if a man shou'd Drink too often on a Fasting Day, he wou'd be guilty of the sin of Intemperance.

Pascal, answer'd the Abbot, who omits none of the Circumstances, that might make *Escobar*'s Decision appear loose to those who are ignorant of *St. Thomas*'s opinion, takes great care to add, whatever cou'd restrain it. Listen then to *Escobar*, who in this matter is but *St. Thomas*'s Eccho, *This does not hinder*, said he, *but that if you be not moderate in your Drinking, you may commit a Sin against Temperance, altho you do not commit one against the Precept of Fasting. Immoderatio autem potest temperantiam violare, sed non jejuni-um.*

Ho ho! said *Cleander*, if *Pascal* had but Translated these words also of the Casuist, they wou'd have turn'd all the Edge of his Wit, or rather have left him no Room for any; this wou'd have made all his Jests and Raillery about the Hypocras, appear very Dull and Insipid, and *Escobar*, whom he design'd to make Ridiculous, cou'd not possibly have been laugh'd at. Here follows *Filiucius* upon the same Subject, continued *Cleander*; which *Pascal* has made his Jesuite Translate thus. "Is he that has
"tir'd

"tir'd himself by some Action, as by pursuing
 "a Wench, oblig'd to fast? No, by no means;
 "but if he have tir'd himself, on purpose to
 "be thereby dispens'd from fasting, shall he not-
 "withstanding, be bound to Fast? Altho' this
 "shou'd have been his design, yet shall he not
 "be oblig'd to fast. Ho! very well, cou'd you
 "possibly have believ'd this, said he to
 "me; truly Father, replied I, I can hardly
 "yet believe it. But what! Is it not a Sin
 "for a man not to fast when he is able?
 "And is it lawful to seek occasion for sin-
 "ning, or rather are we not oblig'd to
 "avoid them? That wou'd be very con-
 "venient; not always, said he, but accord-
 "ing.

Let us read *Filiucius* himself, said the
 Abbot; who having found the passage quot-
 ed, pray'd them to pass by *Pascal's* Tran-
 slation for a moment, and hearken to his.
 "Dices secundo, an qui malo sine laboraret, ut
 "ad aliquem occidendum, vel ad insequen-
 "dam amicam, vel quid simile, teneretur ad
 "jejunium? You will put me a second Question,
 "to wit, whether a man who had wearied
 "himself in prosecution of some ill design, as
 "by endeavouring to kill his Adversary, or by
 "running after his Mistress, or by some such busi-
 "ness, shou'd be oblig'd to Fast?

"Respondeo talem quidem peccaturum ex malo
 "sine: at secuta defatigatione excusaretur a
 "jejunio, I answer, that this man's ill design
 "wou'd make him guilty of a Sin, but yet sup-
 "posing him quite spent and tired, he cou'd

"not

“not be oblig’d to Fast. Ita Medina, nisi
 “fieret in fraudem secundum aliquos: It is
 “the Opinion of Medina, if it be not done on
 “purpose to avoid fasting, as some Divines do
 “say. Sed melius alij culpam quidem esse in
 “apponenda causa fractionis jejuniij, at ea posita
 “excusari a jejunio. Ita Antoninus, Me-
 “dina, Sylvester. But others say better, that
 “the Sin consists, in a mans putting himself
 “into a condition not to be able to fast; but
 “that being in such a Condition he is freed
 “from the obligation of Fasting. This is the
 “Opinion of St. Antonin, Medina and Syl-
 “vester.

But what! Said *Eudoxus*, if to the end
 I might not fast to morrow, I shou’d get
 my self blooded to day, both in my Arms
 and in my Feet, so much as to make me
 faint, wou’d *Pascal* notwithstanding condemn
 me to fast to morrow? I believe if he
 were my Physician, and did not hinder me,
 that he himself wou’d be guilty of a Sin. I
 conceive as *Filiucius* said, that I my self
 shou’d commit a very grievous Sin, by pro-
 posing to my self such an end, and that to
 have put my self into a Disability of fast-
 ing, wou’d be a Sin, twice as great as the
 single Sin of not fasting cou’d otherwise
 have been. But certainly if I were in this
 Condition, I shou’d not believe my self ob-
 lig’d even to ask a dispensation from the
 Curate.

I leave you, said the Abbot, to compare
 my Translation with *Pascal’s*, and also the
 De-

Decision of *Filiucius*, Saint *Antonin* and others, with the notion and Idea he gives of it, in his Captious way of proposing the matter. Thousands of people who read these Letters only to divert themselves, and who depended upon what *Pascal* said, have treated this Divine as Ridiculous, Impertinent, Extravagant, and a Corrupter of Morals: But you see with what Justice. Besides this *Filiucius* had made use of two Examples to explain his meaning; one of which had nothing in it offensive; *Pascal* passes this by, and lays hold of the other, which put into *French* seems not very Modest or Decent; whereas in *Latin*, and in these sort of Books which are never read by the common People, nor by Lay-men, the thing is in it self indifferent, and very far from being ill: There appears in all this Proceeding a great deal of affected Malice. But what say you to the Consequences he draws from this Decision, and the instances he puts to the good Father he is in Discourse with? "Well! Said he, is it not a Sin
 "not to Fast, when one is able? Is it Lawful
 "to seek occasions of Sinning, or rather
 "are we not oblig'd to Fly and Avoid
 "them?"

I say, answer'd *Eudoxus*, that all this is flat and dull enough, and Wicked in the highest degree. *Wendrok*, in defending *Pascal*, added *Cleander*, struggles hard, and in a very strange manner, to bring him off, from this unluckly Business. Upon this occasion, one told

told me but t'other day, that in all places *Wendrok* rail'd against the Jesuites like a Carter, but in this he Curs'd and Swore like a bog'd Carter; and yet notwithstanding all, he still stuck fast where he was Plung'd very deep in the Mud. The comparison is not very neat or cleanly, but yet it very fully expresses the matter.

The farther we go said *Endoxus*, the more I suspect, that the Books of the Societies Casuists, are not so Fertile of Monstrous decisions as the Jansenists, and those who believe, or seem to believe them, do every where Publish. For if they are to be met in such Crouds, why do they choose those the Jesuites are able to Justify by the very bare Exposition of the Text; and that in such a manner, as common Sense must bear them Witness they have taken it right? Why do they give them occasion to cry out against Impositions? Why do they furnish them with matter for the just Complaints they have so often made, that they falsify the Texts of their Authors, to make themselves Sport, and turn them into Ridicule, to give their Readers a Malicious kind of Pleasure? You shall see more Examples than one of this sort? answer'd the Abbot; but let us now look back, and read the remainder of this Dialogue.

See, said *Cleander*, here is the place we broke off at. "Is it Lawful to seek for an occasion of Sinning? Not always, said he to me: But according; according to what said I, Ho ho! Answer'd "the

" the Father, and if they shou'd suffer some
 " Inconvenience by shunning the occasions,
 " are they in your opinion, oblig'd to avoid
 them? But this at least is not Father Bauni's
 " opinion, as you may see page 1084. *Absolu-*
 " *tion ought not to be refus'd to those who con-*
 " *tinue in the near occasions of Sinning; if they*
 " *are in such a condition, as not to be able to*
 " *quit them, without giving the World occasion*
 " *to Discourse, or without receiving some great*
 " *Inconvenience by it themselves.* Father I am
 mightily pleas'd at this.

Eudoxus, who at the same time read in
 Father Bauni's Book, the place quoted by
Pascal, said to *Cleander* interrupting him,
 I do not find it so here; nor do's Bauni
 make mention of the near occasion of Sinning;
 and this is an essential Falsification, the
 contrary is expressly set down. " For as
 " much, said he, as that the Cause, which inclines,
 " and carries a man to Evil, is not of it self
 " Bad nor contrary to any Precept, or Ecclesiastick
 " Decree, nor such as of its own Nature morally
 " obliges and Necessitates those who make use
 " of it to Sin, and therefore cannot be reckon'd
 " for such a near and Disposing occasion to ill,
 " as the Penitent ought of Necessity to avoid,
 " that he may be Capable of receiving the Grace
 " of Sacramental Absolution.

Let me see, I pray you, said *Cleander*
Bauni's text; which after he had read, he
 cry'd out, this I am sure, they may Con-
 fidently call an other Imposture, and suf-
 ficiently Circumstanciaded, if I may be al-
 low'd

low'd so to speak; there is nothing wanting to make it so; it is very plain, and beyond all dispute.

The case here spoke of, continued *Eu-*
doxus, relates to the ordinary, and common
Occasions of Merchants, and Dealers, whose
way of Traffick obliges them, *To See, Speak*
and Treat with Women, Wives, and Maidens,
whose looks and Conversation make them often
fall into Sin; and all this amounts but to
know, whether a Merchant who cannot
quit his Trade, without the loss of his Re-
putation, and the Injury of his Family ha-
ving otherwise a firm Resolution to abstain
from Sin, *dummodo firmiter proponat non pec-*
care, may be allow'd to receive Absoluti-
on; or whether the Confessor be oblig'd to
refuse it, or force him to renounce his Trade.
Is this to say, as *Pascal* writes it in *Italic*
Letters, Impudently citing the page, that
Absolution ought not to be refus'd to those
who remain in the *near occasions of Sinning*?
Where is the Sincerity! I have always
heard it said, that a near occasion of Sin-
ning is, that which never almost is resisted,
as *Bauni* has just now told us, and as it is
call'd by all other Divines, an *occasion that*
Morally obliges to Sin. But altho' there are
continual Occasions, wherein we are Engag'd
by some kind of Employments, which make
us often fall, this do's not hinder, but that
these Occasions may be also often resisted;
and there is a great deal of difference be-
tween the near Occasions and continual

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Occasions. What shall then become of this Merchant, if he do not turn Hermit or Carthusian? For in most Secular Employments, men are oblig'd to treat with Married and Unmarried Women, to talk with them, and to see 'em. If the Curate of St. *Eustache's* shou'd observe this Moral, there wou'd be yearly at Easter abundance of Shops to be Let in St. *Denis's-street* in *Paris*.

I have several times discours'd said the Abbot, with Doctors of the *Sorbon*, with Jesuites, and Religious of other Orders, concerning the near occasions of Sinning: About the difficulty one ought to make of Absolving those who are in them, either willingly, or by necessity; and do you know that abating the Extravagance, to which some Confessors do sometimes carry this Point; I have seldom met any more severe in this matter than the Jesuites.

A Jesuite answer'd *Cleander*, said to me once, upon an occasion like this we are discoursing of, that it was observable, that in the Cities where they had Houses, some people, remarkable for their Callings, and Condition of Life; and known to have need of the Gentleness and Indulgence which the Fathers of the Society are said to shew to Sinners, were seldom or never known to come to their Confessionals at Easter; an Evident and manifest sign, that they elsewhere met with better Bargains,
with

with more accommodating, and complying Confessors than the Jesuites.

I know some, added *Eudoxus*, who believing that Aspersions, happen'd to be shrewdly trapan'd; for the Knight of — one of your Acquaintance, once upon a time assur'd me, that *Pascal's* Memoires were neither true nor certain; for having rely'd upon them, he went to the Jesuites once to Confession; but that in all his Life he had never been handled so roughly; that his Absolution was defer'd, and that upon some Conditions, which appear'd to him very hard to be observ'd. The *Provincial Letters* were at that time much in Vogue, and the Knight was deceiv'd, and drawn in by them; who made no secret of this part of his Case, which he was not asham'd to discover: And indeed the Rage he was in, for being deluded, made him every where cry out, that *Pascal* was in that at least a meer Impostor.

The Confessors, answer'd the Abbot, are much to be pitied; they are accus'd without being able to defend themselves; and if some persons, of the same Character with your Knight, who do not think their Reputation lessen'd, by telling they were refus'd Absolution, did not from time to time vindicate the Jesuites in this point, abundance of people wou'd judge of them, just as an *Oratorian*, whom I know by sight and name, for a long time did. He was in the Country with a Jesuite of my Acquain-

tance, who is not now of the Society. This Jesuite had refus'd to give Absolution to a man in those parts, who either brag'd or complain'd of it; the *Oratorian* much surpriz'd at the story, ask'd the Jesuite very seriously, whether any of their Order refus'd Absolution: It is commonly said among us, that none of you ever do. After such little Digressions as these, which were now and then made to refresh themselves, and prevent being tir'd, they went on with Reading the *Provincial Letters*.

" This, Father, does very much rejoice
 " me; there remains now no more, than to
 " say, a man may on set purpose seek occasions of sinning; since it is lawful not to
 " shun, or fly from them. Even that also
 " is sometimes permitted, added he; the famous Casuist, *Basil Pontius* has said it;
 " Father *Bauni* quotes him, and approves
 " his opinion, as you may see in his Treatise of Repentance, q. 4. p. 94. *A man*
 " *may seek an occasion directly, and for it self,*
 " *(primo & per se) when either his own, or his*
 " *Neighbour's Spiritual or Temporal good leads*
 " *him to it.* Truly, says I to him, I seem
 " to be in a Dream, when I find Religious
 " men speak after this manner.

This turn of *Pascal*, said *Endoxus*, that he seems to dream, when he hears Religious talk at this rate, do's suppose, without doubt, some very wicked thing in this decision. Not at all, answer'd the Abbot, it was only

to make a more neat transition to the matter of probability. See what a pleasant thing follows.

“ Well now ! Father, tell me in Conscience
 “ whether you your self be of that Opini-
 “ on ? No truly, said the Father : Do you
 “ then speak, continued I, against your Con-
 “ science ? Not at all, said he, I did not in
 “ this speak according to my own Consci-
 “ ence, but according to *Pontius*, and Fa-
 “ ther *Baumi*’s Conscience, and you may
 “ safely follow them, for they are two a-
 “ ble men. What, Father, because they
 “ have put these three Lines in their Books,
 “ is it lawful to seek for occasions of sin-
 “ ning ? I did not believe we were to take
 “ your Casuists for a Rule, but only the
 “ Scripture and the Tradition of the Church.
 “ O good God ! cry’d out the Father, you
 “ put me in mind of the Jansenists. Can-
 “ not Father *Baumi* and *Basil Pontius* make
 “ an Opinion probable ? I am not satisfy’d,
 “ says I to him, with a probable Opinion :
 “ I desire to have a sure one. I see plainly,
 “ said the good Father to me, that you are
 “ ignorant of the Doctrine of probability ;
 “ if you understood it, you would speak
 “ after another manner. Truly I must needs
 “ instruct you in this point ; you shall not
 “ lose your Labour by coming hither ; for
 “ without a right Notion of this matter ;
 “ you will not be able to understand any
 “ thing : It is the Foundation, and the A.
 “ B. C. of all our Morals. I was ravish’d to

"see him fall upon what, I wish'd for. Is not this pleasantly brought in, continu'd the Abbot? and ought he not to have been guilty of a small Calumny, rather than to have lost so præty a turn?

I speak thus, not that I disagree as to the truth of this Quotation, on that I lay no stress: Father *Pintereau*, and Father *Causin* in their answers to *la Theologie Morale*, denied, that these words were in *Bauni*, having taken one of this Divine's assertions for an other; where *Basil Pontius* is also quoted upon such a kind of Subject, which they believ'd was that, which the Author of that Book had Attack'd. This mistake made *Pascal* triumph in his fifteenth Letter. But he was well Employ'd in the mean time; a little clearing and Disentangling of things will here Discover a most Evident Calumny; which consists, in that the words of *Pontius*, cited by *Bauni* do contain, with reference to the place from whence they are drawn, and according to the Sense there given them, no other than a wise and most reasonable Doctrine; and yet *Pascal* makes his Readers take up such a notion of the words, as that they might from them infer a most detestable Doctrine; Let us look upon them, as they stand in *Pontius* himself. Altho' he be an *Augustine*, your Jansenist Friend will in all appearance, upon *Pascal's* Quotation, and joyning him with *Bauni*, take him for a Jesuite; for

I see he has plac'd him on the same shelf, and in the mid'st of the Casuists and Divines of the Society.

The words are to be found in the sixth Chapter of his Addition to his Book *de Matrimonio*, where this Divine proposes, whether a Catholick may in Conscience Marry an Heretick, who may be thereby endanger'd to be perverted, when there is otherwise a great deal of reason to make the match. *An cum periculo perversionis*, said he in the Title of the Chapter, *possit ex aliqua magnâ causâ contrahi Matrimonium cum heretico?* The interest of the state and Religion is concern'd in the Marriage; there are hopes by it to draw the Catholicks out of oppression; whom a Heretick Prince, or Princess's Ministers treat with the utmost severity. These are the examples propos'd by *Basil Pontius* at the beginning of the Chapter; and he answers, that notwithstanding, the Catholicks danger of being perverted, the Marriage may be made with a good Conscience; provided the Catholick confiding in the mercy of God, do's sincerely resolv'd to continue faithful. *Dum tamen contrahat cum proposito non labendi, fidentisque de divina misericordia & gratia fore ut eripiatur ab eo periculo sine crimine.*

He supports his Assertion by the example of *Judith*; who expos'd her self to so dangerous occasions, to save her Town of

Bethulia. And also by the Marriage of *Hester* with *Hassuerus*; by the Authority of *St. Ambrose*, *St. Austin*, *St. Thomas*, Cardinal *Cajetan*, and a number of other Doctors; Whence he thus concludes, concerning these and all other such Cases, it is manifest, that all persons do Sin in exposing themselves to danger, without some very pressing Cause or Necessity obliging them to it; but it may be done without Sin when such an Occasion requires it: And it is not necessary that this Cause shou'd be the Spiritual good of the Soul, but it is sufficient that it be a considerable Temporal Advantage, as is seen in *Hestier's Marriage*, and the conduct of *Judith*.

I desire to know, continued the Abbot, whether there be any thing Extravagant in this Doctrine; and what ground *Pascal* had to say, *I fancy myself in a Dream, when I hear Religious men talk at this rate?* And whether on the contrary, he himself did not really Dream or Rave, when he pretended to find in it such great occasions of Scandal?

I'll make a further remark, said *Eudoxus*, who at that time was reading the passage in *Bauni*; and it is a second Circumstance of the Calumny. *Bauni* do's not use *Pontius's* words, to prove a man may expose himself to the danger of Sinning for a Temporal Advantage; but only, by an Argument call'd *à fortiori*, to confirm his Assertion, That one may sometimes Absolve a Person that is in a dangerous occasion, without obliging him to quit it, when there is just cause not

to do it, provided the person be truly Penitent for his Sins past, and have a firm resolution not to Sin any more. This occasion said he, a little lower, ceasing to be a near one, in the notion of Divines, from the moment it ceases to be voluntary: And it ceases to be voluntary from the time, that with a steadfast Resolution not to offend God, there is a necessity to continue in it. I am perfectly of your Opinion, added Cleander to the Abbot, that Pascal had very great need of this transition to set off, and make some sport with his subject. But let us go on and make an end.

The remaining part of the Letter we are examining, said the Abbot, relates to the Doctrine of Probability: But it is to no purpose to enter again into this matter, after all that has been already said upon it; especially since my design is not to take notice of all Pascals Impostures. Nor will I say any thing of an Opinion he in the same Letter attributes to Reginaldus, and Father Cellot; That in moral Questions the new Casuists are preferable to the Ancient Fathers altho' these come nearer to the Apostle's times. This point has been already debated, and I am of Opinion, that we ought not to imitate Pascal in his Repe-titions.

Here they stop'd; Cleander and Eudoxus assuring the Abbot, that they were extreamly Scandaliz'd at Pascal's Falsifications; and at the unfaithfulness of the Memorials he made use of in writing the Provincial Letters;

ers; Then they agreed at what hour to meet again the next Day. to examine the following Letters.

The sixth Discourse.

SOME unexpected business hindred the Abbot from meeting at the time appointed. *Eudoxus* and *Cleander* nevertheless resolv'd to go on with their design; not in judging of what he had said about Morals, wherein they believ'd they shou'd need the Abbot's assistance; but of another part of *Perraults* commendation of the *Provincial Letters* in his *Parallele*; which gave them an occasion to criticize upon the Stile and Purity of the Language, &c. They began with the first Letter; and plainly shew'd, by several Instances from the beginning of this Discourse, to page 217, That this Author was too Lavish in his Panegirick and very much out, when he affirm'd, that in these

Page 217. Letters there was nothing but Purity in the Language, greatness in the Thoughts, and Wit in the Ralleries, and that the art of Dialogue was here to be found whole and intire.

They were beginning to fall upon the second Letter, just as the Abbot alighted. While we were waiting for you, said *Eudoxus* to him, we were endeavouring to take up a better Opinion of *Pascal*, and another impression, than what you yesterday left of him in our minds. We also

en-

endeavour'd to lessen the Horrour of that frightful Idea you gave us of him, when you so often convinc'd him of Calumny and Imposture.

How cou'd you go about it, said the Abbot, for the proofs I brought, are perfectly unanswerable; and a man that has but Eyes, and understands how to Read, cannot but be satisfy'd of their force and their Solidity.

We made no reflexion upon that, answer'd *Endoxus*, we only examin'd, what right he had to the qualities of an Extraordinary Wit, and an Excellent Writer.

Those are the Qualities for which he is to be most valued, replied the Abbot, and not at all incompatible with what I said of him yesterday. *Pascal* is a man of Wit, a good Writer, and very perfect in the Art of Slandering: He is Pleasant, Bold, Expert and Happy in the trade of Lying. The bare reading of the *Provincial Letters* discovers the two first Qualities, and the Observations we have made upon them do palpably demonstrate all the rest.

You are then it seems convinc'd said *Cleander* that these Letters, whatever otherwise they may be, are at least a Master-piece of Wit, and in this kind one of the wonders of the World.

Ho, not so answer'd the Abbot, to say that it is a pleasant piece, and wherein there is a great deal of Wit, and Art, is what one in justice is bound to say: But to say that it is a
Master-

Master-piece, and without faults, a great many faults, a man must be very much *Pascal's* Friend, or perswaded by his Friends to a mighty degree of Obstinacy. I am of Opinion, that he writes Easily, Naturally, and with Life, but he neither writes purely, nor exactly, and Mr. *Perrault*, in saying there was nothing but *Purity in the Language*, did not speak like an able, or at least like a sincere Acadamist.

How you decide the matter ! Mr. Abbot, said *Cleander* laughing, we durst hardly say so much after we had run over, and seriously examin'd the first Letter.

If I shou'd shew you, answer'd the Abbot, the Copy I have at home, you cou'd hardly find one page without some strokes of a Pencil, pointing out faults against the Purity of the Language, or the Elegance of stile, or the Art of Dialogue, and very often also marking out a poor mean thought, or a pitiful Conceit.

Are there as many proportionably in that, as in this ? Said *Eudoxus*, shewing him the first Letter, which they had newly examin'd, and scored in abundance of places. Very near as many answer'd the Abbot. *Cleander* turning over the Book interrupted them, and said I have here met a passage, which really shews that *Pascal* understood the Rules of Dialogue : But it also shews, that he did not always think of them time enough. It is at the beginning of the sixth Letter. "I will do it said he, (meaning the "Repetition of the discourse he had with his
" Jesuite

"Jesuite) and I will do it more exactly,
 "than I did the other. For I have now
 "brought my Table Book, to mark down the
 "Quotations of the passages, and I am very
 "sorry I did not bring it with me the first
 "time.

This precaution and this little word, thrown in by the by, is indeed necessary to make the matter have some seeming Truth in it; a main essential thing in all Dialogues.

For it is not Probable he cou'd remember exactly all the places the Jesuite had cited out of the Casuists, and yet he had reason to mark them, since he was to give an account of the Conversation to his Friend in the Country.

But that which is very pleasant, and made me say that *Pascal* do's not remember the Rules of Dialogue time enough is, that in the precedent Letter, where he relates a former discourse he had had with the Jesuite, where at he said he had no *Table Book*, there are yet full as many passages quoted; the Books, the Chapters, and the very Pages therein are set down, at least, as exactly as in this. Not to speak of that list of near fifty Casuists, Divines and Canonists, whose names seem to him so difficult to be pronounc'd, that he ask'd his Jesuite, whether all of them were Christians, and yet notwithstanding he made a shift, even without a *Table Book*, to remember them all very exactly.

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This is a very good remark, answer'd *Eudoxus*; but in all appearance, this precaution being taken up after the thing was over, must have been the effect of the observation of some one of *Pascal's* Friends, who discover'd this fault of his a little too late. This perhaps was the reason, added the Abbot, laughing, that we have found in his fourth and fifth Letters so many false Citations, and so many mangled passages out of *Laiman*, *Bauni*, and *Filiucius*. If *Pascal* had had his Table-Book then, he might have been more exact; but it is manifest, that in writing his discourse, he spoke by heart. As to the rest added the Abbot, if the then Criticks of *Port-Royal* did oblige *Pascal* to make mention here of his Table-Book, that his following Letters might appear more true, and free from the faults he committed in the two former, they afterwards alter'd their Opinions; for in the latter Editions, they have omitted this precaution of the *Table-Book*, which by correcting the fault you speak of, had made it more appear.

It is true answer'd *Eudoxus*, reading this place in the Edition in *Twelves*, which he had in his hands, that this Article is left out; but now we are upon this Subject, continu'd he. I find that *Pascal* had not yet sufficiently reflected upon the Rules of Dialogue, when he suppos'd his Letters were become publick, and in his Eighth writ to his Friend in the Country, that every one in *Paris* was guessing at the Author; some
saying

saying it was a Doctor of the *Sarbo*n, others farthering them upon four or five persons, who like himself were neither Priests, nor Church-men. This alone, takes away all appearance of Truth, from the Conversations related in the Eighth, Ninth, and Tenth Letters. For to be able to continue these discourses with his Casuist, it must be suppos'd the Jesuites were ignorant, that the former Letters ran about, and were spread all over *Paris*; and did not know that all the World were delighted with them; that there Mysteries were discover'd, and all honest Men enrag'd at them. Now most certainly, this Ignorance of the Jesuites in a point that touch'd them so near, seems too gross to carry any likelihood of truth with it. *Pascal* was very much out here, and did not sufficiently reflect upon the matter.

There is yet, answer'd the Abbot, another more considerable fault, which runs thro' all *Pascal's* Dialogues; and it is, that he overstrains and carries too far the Character of his chief Actor. The first and great Personage of his Dialogues, is a Jesuite, a well-meaning good Man, and without tricks; who frankly tells all, he desires to fish out of him. This is not much amiss, and *Pascal* has by this Contrivance a fair Game on't. But of this plain simple Jesuite, which at first he made him seem to be, he has insensibly made a Natural, a Sot, and silly to the highest degree. He laughs at him, and mocks him
to

to his face; he openly rallies him without his perceiving it; he foolishly runs into Snares, that any one might plainly see were laid to catch him; he makes him speak the greatest impertinencies imaginable; and all this he makes him do in the Name, or as the Mouth of the whole Society; and takes all he says for granted; believes his Quotations true; the sense he gives them, the Principles he lay's down, and the Application he makes of the whole.

I know there were Criticks at *Port-Royal*, who also found this Fault with the main point of his Comedies. But it was answer'd, that notwithstanding it was to be past over, and the same Method to be still continu'd; that the *Provincial Letters* with this fault, had all the effect that could be expected from them; that the Nicety was unseasonable; that very few would take notice of it; and that when once the greatest part of the World was got into a Vein of laughing at any thing, or upon any Subject, the most exact and observing must, whether they will or no, carry on the same humour.

However it was resolv'd, that before the following Editions, there should be an Advertisement to the Reader, wherein this Person's Character was to be justify'd, as much as possible; in the same manner, almost as *Moliere* had apologiz'd for his Man-hater in his Preface to his Comedy, *le Misanthrope*. " This Father, we are told, " in

“ in the Advice to the Reader, is a good
 “ Man, as there are many such among
 “ them, who would have hated the Wick-
 “ edness and malice of his Society, had he
 “ been acquainted with it—— he that
 “ heard him was neither willing to shock
 “ him, nor to consent to his Doctrine; but
 “ receiv’d it with a double meaning rail-
 “ lery, which might have sufficiently dis-
 “ cover’d his Sense to any Person less pre-
 “ judic’d than this Casuist.

Double meaning raillery, answer’d *Euxodorus*! Witness what *Pascal* says in his fifth Letter, after the passage out of *Bauni*, concerning the seeking for occasions. Truly, says I to him, I seem to be in a Dream, when I find Religious Men speak in this manner. What double meaning raillery is this? Of all *Pascal*’s railleries, continu’d he, there are not three that can be call’d by that name. The Writer of this Advice to the Reader, calls this Jesuite a good Man, he ought, without doubt, if he would have spoken properly, to have call’d him an Idiot. Such a man cou’d never have had in the Society, the quality *Pascal* gives him of a Casuist. And what this Man says is so false, that among the Jesuites there are many like him; that there could hardly be found two like him, among all the most solitary Hermits in the World; and I do verily believe, that one must go to *Bedlam* to meet with such another Example of madness and folly.

Pardon me, said *Eudoxus*, one needs go but to the *Jacobins*: The *Dominican* in the second Letter, is altogether as silly as the Jesuite is in the others. These two Personages are both cast in the same Mould: But I think it wou'd have done well to have made some little difference between their Characters. I no sooner meet the Jesuite in the fourth Letter, than the *Jacobin* comes into my mind. But to speak freely, *Pascal's* having made the one to resemble the other so exactly, is no sign that his Wit or Fancy was over fertile or luxuriant.

As I was lately reading with one of my Friends, added the Abbot, *Horace de Arte Poëtica*, we paus'd a while, to consider one of the most essential Precepts, given by this Poet of the art of Dialogue, extreamly ill observ'd in *Pascal's* Letters, and compriz'd in these three Verses.

*Si quid in expertum scena committis, & audes
Personam formare novam; servetur ad idum
Qualis ab incepto processerit, & sibi constet.*

And 'tis what is daily said, that when a Man has once given a Character to a new personage, brought upon the Stage, he must take care to carry it on exactly, every where to the end of the Scene or Play.

The Figure or Character he has given the Jesuites in his Letters, is most certainly new, and altogether peculiar to *Pascal*. In the beginning of the Scene, he gives them,

them, successfully enough, the character of Wit, Policy, and Address, of Men who understand how to insinuate themselves into the Courts of Princes, to get into the confidence of great men, to win the Peoples Affections, and make themselves Masters of their Consciences, by certain Arts that for a long time had been kept secret. But after he had improv'd as much as he was able, to their disadvantage, the mystery of probability, the better to back and support this Notion and Idea; and to confirm his Readers in it, he proceeds to the direction of intention; which in his way of explaining is very ridiculous; he makes the Jesuites speak of it, in so pitiful a manner, say so many poor things, and advance so many extravagances, and so gross and undisguis'd impieties, that the first thought of a reader who reflected never so little, must be to ask where is all this pretended policy and cunning of the Jesuites?

What? did the Jesuites design to Establish themselves in all parts of the Earth, to make themselves Masters of the Peoples Consciences, to govern in the Courts of Princes, to get into the Confidence of Prelates and Magistrates, and all this by authorizing Robberies, Violences, Murders, Duels, Simony, and the disobedience of Inferiours towards their Superiours? In one word, by all those things which give Men the most horrid apprehensions, and most capable of disturbing the peace of the Pub-

lick, of giving Princes the greatest disquiets, and of scandalizing the most honest Men. And which is more, by printing and publishing all this in *France, Spain, Germany, Italy, and Rome*, as *Pascal* is pleas'd to suppose.

But do you remember, added the Abbot, what he says in his thirteenth and fourteenth Letters? For it is in those chiefly he takes upon him to preach against and run down the Jesuites. There, after he had cull'd some lines out of the Texts of several of their Authors, which in his seventh Letter he had attack'd, and which the Jesuites had defended, and which, in these two Letters he had again stitch'd and put together, with all possible Art and Malice, he addresses himself to the Jesuites, as if they had been *the Devil's Agents, devoted to execute this Infernal Spirit's Orders, and declar'd Enemies to the Gospel*. They are no longer those refin'd skilful Politicians, those Master-Hypocrites, perfect in the art of disguizing their Thoughts; they are Men whose own Words and Assertions, without any artifice or wresting, make them openly accomplices with all the most revengeful and malicious Duellists and Murderers. What think you? Do these things hang well together? And is this his Character all of a piece?

This Observation, answer'd *Endoxus*, seems very well carry'd on, and opens a way for judging of some particular passages
in

in the *Provincial Letters*, after a very different manner from the Judgment the World has hitherto pass'd upon them. But, if you please, we will pursue our Design, and begin with the examination of the sixth Letter. That was my own Intention, said the Abbot, and therefore I am well pleas'd with your Proposition.

The following part of the sixth Discourse.

C*leander* and *Endoxus*, to make the more hast, had the day before, agreed to compare *Pascal's* quotations one by one with the Jesuites Books, and divided between themselves the several passages. They had also mark'd in the Authors the Matters in question, so that now they had no more left to do, but to open their Books, and communicate their respective reflexions to each other.

The first Article in this Letter, is part of my Province, said *Endoxus*. *Pascal* accuses there the Jesuites, of interpreting the Popes Bulls in favour of Sinners, and in particular, that by which *Gregory* the XIV has declared Murderers unworthy of the Sanctuary and protection of Churches; and that they ought to be drawn out thence

by force, and put into the Hands of Justice.

Before we go any farther, said the Abbot, interrupting him, what think you of these Gentlemen? Do they not do very handsomly to reproach the Jesuites with the Interpretation of a Bull? They who had the Impudence and the rashness to laugh at, and make sport with the Decree, or Constitution, made by one Pope in matters of Faith, confirm'd by another Pope, and receiv'd by all Christians? They, whose chief Hero fully inform'd of the Censures of two Popes, and of the most eminent Prelates of the Kingdom, against the *Mons* Testament; had yet the confidence to say and Print, that they could not meddle with, or fall upon this Book, *without being guilty of Folly and Impertinence?*

Nov. def.
to 2. pa.
563.

Let them freely submit to, and sign the Decrees of *Innocent X.* and *Alexander* the VIIth, against *Jansenius's* Propositions, without an Interpretation or a Comment, and then the Jesuites will defend themselves about the Interpretation, whereof they are accus'd; till then, the Testimony of the *Jansenists* in this point, ought not to be receiv'd against Jesuites.

This wou'd be a puzzling Instance, said *Cleander*, to a Jansenist: But you know very well, that I am not one: But after all, the Jansenist may be in the wrong, and yet the Jesuite not in the right. Let us see then, said he to *Endoxus*, whether
you

you can bring off *Escobar* from this business another way.

I have taken some pains about the matter, answer'd *Eudoxus*, and I have also known by experience, on this occasion, how useful Mr. Abbot's help has prov'd to us in our Examination of the *Provincial Letters*. I read at first the beginning of the sixth Letter, to which I pray you listen.

" Sir, I told you at the end of my last
" Letter, that this good Father, the Jesuite
" had promis'd to make me understand, in
" what manner the Casuists do reconcile
" the contradictions that are between their
" Opinions and the Popes decisions, the
" Councils and the Scripture. At my second visit, he did really instruct me in the matter, and I'll repeat to you what pass'd between us. One of the ways we have, said the good Father, to reconcile these contradictions, is by the Interpretations of some terms. For Example, Pope Gregory the XIVth has declar'd, that Assassins or Murderers ought not to Enjoy the benefit of Sanctuary in Churches, but to be drawn out thence. However our four and twenty old Men say, *Tr. 6. Ex. 4. N. 27. That those who kill men treacherously, ought not to incur the penalties, of this Bull.* This seems to you, to be contrary to the Popes decree; but they reconcile it by interpreting the
S 4 " word

" word *Assassin* as they do these words.
 " Are not Murderers unworthy to enjoy the pri-
 " vilege of Churches? Yes by the Bull of Gre-
 " gory XIV, but we understand by the word
 " *Assassin*, those who have taken money to kill
 " a Man treacherously. Whence it comes to
 " pass, that those who Murder, without receiv-
 " ing any reward, but only to oblige their
 " Friends, are not call'd Assassins.

The first thing I did, said *Eudoxus*, was
 to consult the Text of *Escobar*, to see
 whether it were faithfully reported; and
 I was surpriz'd to find the Assertion di-
 rectly contrary to what was cited. *He*
that treacherously kills a man, whether by Sword
or Poison, is excluded from the privilege of the
Church's Sanctuary. Proditorie aliquem occi-
dens, seu ferro, seu veneno, caretne Ecclesie
immunitate? caret. Now you see another
 plain falsification to encrease *Pascal's* List.
 But, reading on *Escobar's* Text, I found
 the bad opinion, I conceiv'd of the Accu-
 ser, did not prevent my taking up, from
 the following Words, a disadvantageous
 suspicion of the Person accus'd. *A Man is*
said to kill treacherously, when he kills one who
did no way distrust him; for which reason he
who kills his Enemy is not call'd a Traytor,
altho' he had lain in wait for him, and struck,
stab'd or shot him behind. This, at first, seem'd
 to me, to have all the Air and Contrivance
 of a distinction, and the subtilty of
 a Casuist. I read on: *Have the Assassins*
or Murderers a right to the privilege of the
Church's

Church's Sanctuary? No, according to the Decree of Gregory XIV. I understand by the Word *Assassin*, a Man who has taken Money on set purpose, to lie in wait, surprize and kill another; who is not upon his guard, nor distrustful of him. For which reason, he, who without receiving any Money, kills a Man only to pleasure his Friend, is not call'd an Assassin. As to the rest, all those who are accessory to the Murder, who favour or give the Murderer succour, or carry him off, are depriv'd of the right of Sanctuary.

The first part of this decision, continu'd *Eudoxus*, appears as loose as the last seems severe; and I could not tell what to think on't. As to the matter of Bulls, I have heard it said in general, that they are written in a particular Stile and Language, which a Man must understand well to judge of them aright. This made me suspend my judgment upon this Point; but I went immediately to consult a Neighbour and a Friend of mine, who is a very able Canonist, and ask'd him his Thoughts upon this decision of *Escobar*. After he had read it quite through, he told me, no body cou'd speak more justly, or more learnedly than this Jesuite had done. In all appearance, said he, you are most scandaliz'd at the Definitions he gives of the Words *Assassin* and *Treachery*, and the restrictions he adds to them: But your surprize will be over, as soon as you have heard the History of this Bull.

You

You must know then, continued he, that the immunities, and privileges of Churches, have always been, and still are to this day, look'd upon in *Italy*, as a point of the last importance; which the Popes, on all occasions, have extreamly recommended to the Ecclesiastical Magistrates, and which they have commanded them zealously to maintain, against the attempts of secular Magistrates; but yet notwithstanding abuses having crept in, and this privilege having been the occasion of many horrid crimes, some Popes, particularly *Sixtus IV*, and *Pius V*, thought fit to restrain them, and by their Bulls made on this account permitted, that certain Criminals might be drawn out of the Churches, and deliver'd into the hands of Secular Justice, without regard to any immunities whatsoever.

Afterwards the secular Magistrates extended these Bulls farther than the Popes intended; which oblig'd *Gregory XIV*, to make a new decree, for the more exact Regulation of these things, and for the taking away all Difficulties, Contentions, and Disputes; wherein he declares more particularly the Criminals and the Crimes, that were to be excepted from privilege, together with the manner of proceeding on such occasions. Those who kill men treacherously, and Assassins and Murderers, are in the number of Criminals excepted; *Qui proditoriè proximum suum occiderint, aut Assassinij*. But in the end, he forbids that any other

other Crimes, or Criminals except such as are expressly mention'd in this Bull, shou'd be excluded from the Sanctuary and privilege of Churches.

You must likewise know said he to me, that in the explication of these kind of Bulls, men taken care to speak with all the Exactness and Rigor of Law, and as much as possible, not to give the terms any other signification than what is receiv'd and authoris'd by the stile and usage of Lawyers. Now in the Law, *proditorie occidere*, and the word *Affassinus* have no larger a signification than that, which *Escobar* here gives them; whereupon my Canonist made me read *Calvin's Lexicon juris*, *Bartholus*, *Ambrosius*, *Farinacius*, *Covarruvius*, and *Clement* the VIII. He moreover added, that if *Escobar* had spoken otherwise, he had not follow'd the Doctrine of Lawyers, nor the Terms nor intention of the Bull, and contrary to the prohibition, wou'd have restrain'd more than he ought to have done, a privilege of which the Holy See is very Jealous. But perceiving I had brought with me *Escobar* and the *Provincial Letters*, he guess'd the occasion of my doubt, and said to me that *Pascal* was in the wrong for attacking *Escobar* upon this point; and if he had not a little falsify'd the matter, he had in it betray'd at least his own Ignorance. I answer'd that I wou'd freely pardon his Ignorance, provided it were invincible, but for that I wou'd not swear.

Your

Your Canonist, said the Abbot might have also added, that *Escobar* in speaking so, had but follow'd the usage of all *Italy*, and *Spain*; where this Bull is observ'd after the manner wherein he has explain'd it. You may see then, concluded *Eudoxus*, that here is another point dispatch'd to the honour of *Pascal*, who had waded too far into a matter he did not understand.

That's true, answer'd the Abbot, but whatever Opinion you take up of the imprudence, or ignorance of *Pascal*, do not forget his Falsification of this passage: Which you your self acknowledg'd in the beginning, where you saw he made *Escobar* speak the direct contrary to what he had said. We shall be sure to keep an account of all, reply'd *Eudoxus*.

Do you imagine said *Cleander* to *Eudoxus*, that it has cost me less pains, than it has done you, to inform my self fully in the charge *Pascal* has drawn up against the Jesuite *Vasquez* touching Alms? You must know then, that I read over last Night at full length, this Divines Treatise upon this Subject; which took up my time till Midnight: But I do not at all repent the pains I have taken. For it is hard to meet upon that Subject, a work more Instructive and more Judicious, or where more is decided by the Authority of Scripture, Fathers and Canons. And as for the fourth Chapter which *Pascal* has found fault with, I wish that all our benefic'd Priests and Abbots who

who thunder against, and run down in words the loose Morals, wou'd read it with attention, and practise it exactly : I shou'd then willingly refer my self to their Opinion.

What you say do's very much surprise me, answer'd *Eudoxus* ; For mind, I pray, what our *Pascal* says upon the point. " In the same manner, it is said in the Gospel, " *Give Alms of your Superfluities, or of what you have to spare*, and yet notwithstanding many " *Casuits* have found out ways to free the " *Richest Persons* from the Obligation of " giving Alms ; this also may seem to you " contrary to the Rules of the Gospel ; but " it is easily reconcil'd by interpreting the " word *Superfluities*, or to spare in such a " way, as that no Body shall have more than " enough ; and this the learned *Vasquez* has " done in his Treatise of Alms, *Ch. 4.* What " *worldly men* hoard up to raise and better their " *own and their Relations State and Condition*, " is not call'd *Superfluous* : For which reason you " will hardly find, that any of these people who " live in the World, have more than enough, " no, not even Kings themselves.

What said *Eudoxus*, has *Pascal* falsify'd this passage also of *Vasquez* ? Yes answer'd *Cleander*, this passage also is falsify'd ; and it is also by Vertue of this Falsification, that *Pascal* concludes from *Vasquez's* Doctrine, That the *Casuits* have found out means to free the richest people from the Obligation of giving Alms. This conclusion do's not at all follow

low from this Divines Doctrine; but it is directly contrary to it; the reading the whole passage, of which *Pascal* has quoted but one part, will without more ado, convince you of this truth.

The Falsification consists in this, that *Pascal* has made *Vasquez* say in general, That one cou'd hardly ever find any thing Superfluous among Secular or Worldly people. Whereas *Vasquez* had only said, That it cou'd hardly be found, that Worldly men had any thing Superfluous, with reference to their State and Condition. Take notice of these last words to their State, which *Pascal* has retrench'd and left out, you'll quickly see of what importance they are. *Vasquez* in the place quoted, comparing the Obligation of Benefic'd persons with that of pure Laicks in giving of Alms, speaks after this manner.

"First I hold that Ecclesiasticks, as well as
 "Seculars, are oblig'd to succour and relieve
 "their Neighbours, in their *extream* necessities;
 "as for other great necessities *graves necessitates*, the Ecclesiasticks are oblig'd to ease and
 "comfort them, at least out of what is Superfluous to their condition, and sometimes out of
 "what is necessary to it, as I have already said
 "even of Secular men's obligation; *Graves etiam*
 "*necessitates status proximorum & alias graves*
 "*tenentur Ecclesiastici sublevare, ut minimum*
 "*de superfluo status, & aliquando de necessario,*
 "*ut supra de secularibus diximus.* But continu'd *Vasquez*, there is a very great and
 "notable difference between Seculars and Ec-

“ Ecclesiasticks. For first, Laicks are not
 “ oblig’d to go and seek out the poor, but
 “ only to give Alms to those they meet,
 “ whereas Ecclesiasticks, and chiefly Bishops
 “ as *Corduba* has very well observ’d, are ob-
 “ lig’d to go and seek them; because they
 “ are the Fathers of the poor, and the care
 “ of them do’s particularly belong to them.
 “ Secondly, because Lay-men have a Right,
 “ to Treasure up part of their Partimony,
 “ to alter or better their own or their
 “ Relations Circumstances and Condition.
 “ And what is thus reserv’d is not call’d
 “ Superfluous in this respect. *Et tunc illud*
 “ *non dicitur superfluum*. Whence it comes to
 “ pass, that upon this account it can hardly
 “ be said, that Lay-men, even Kings, have
 “ any thing Superfluous to *their Condition*.
 “ *Unde vix in secularibus invenies etiam in*
 “ *Regibus, superfluum statui*. But neither Bi-
 “ shops nor other Ecclesiasticks can make
 “ use of their Benefices, to enlarge their For-
 “ tune, or raise themselves or their Rela-
 “ tions to any higher Degree. Because
 “ that out of the Revenues of the Church
 “ they have only a Right to an honest
 “ Livelihood for themselves; and therefore
 “ hardly any that have good Livings, but
 “ either have, or may have what is Super-
 “ fluous to their *State and Condition*, if they
 “ Live modestly and manage well.

Pray read no more, said *Eudoxus*, inter-
 rupting him; the falsification you have ta-
 ken notice of, is not only an undoubted
 mat-

matter of fact, but it is yet also true, that this passage alone is sufficient to shew the vanity and the falshood of all *Pascal's* reasonings. For not only Ecclesiasticks, and Benefic'd Persons are here treated as severely, as they could wish, and much more roughly than many desire, but we likewise see, he obliges the Seculars also, to relieve their Neighbours, as well in their extream as in their other great and considerable Necessities, *At the expense of the superfluous part of their Fortune, and even of that which is necessary to their state and condition of life. Ut minimum de superfluo statim & aliquando de necessario ut supra de secularibus diximus.* How is it possible, to draw such a conclusion as *Pascal* makes from such a Doctrine; "That as to a man's Salvation it won'd be as safe, according to *Vasquez* not to give Alms, provided he have but Ambition enough to hinder him from having any thing superfluous, as it is safe according to the Gospel, to have no Ambition, that you may have wherewithal to give Alms and relieve the Poor? This conclusion appears now to me, as False as the Expression always seem'd Obscure, ill turn'd, and very much Wrested.

I do not intend answer'd *Cleander*, laughing, thus to loose the pains I have taken in studying the Doctrine of *Vasquez*. Have the patience I pray you, to hear the substance of it. I'll give it you in few words, and it will not be unuseful for the Defense of this Doctor. After he had Demonstrated

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ted out of the Scripture, and the Fathers, the indispensable Obligation the Rich lay under of giving Alms, he demands upon what this Obligation is founded, and sets down the several Opinions of Divines, upon the matter; and among the rest, that of Cardinal *Cajetan*, who says, there are two grounds, or reasons of this Obligation. The first, the extream necessity of our neighbour, and the second, the Superfluous Wealth of the Rich; insomuch, that by the right of Nature, the goods of Fortune, being equal and common to all, and their appropriation to particulars being made but by the Law of Nations, he that has any Superfluity or remainder above his use and Condition, is not the real Master of that remainder, but only a Steward to distribute it among those who are in need.

Vasquez do's not account these two reasons of *Cajetan* to be solid enough for the Establishment of the precept of giving Alms, and particularly Refutes that, which he takes from the Obligation of giving, what is Superfluous, by Virtue of the Law of Nations. For said he, to speak precisely, if to have any remainder of wealth, over and above man's use, founded a reason and Obligation, a Man wou'd be oblig'd to part with it, altho' there shou'd be no Poor to receive it, which wou'd be absurd. Whence he concludes, that the Obligation of giving Alms, is not founded properly upon Men's superfluities, but upon Charity, which requires

Num. 245

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quires

quires me not to refuse my superfluities to my Neighbour, when under a necessity; And I am of opinion, that this is both very well, and truly said.

Num. 27. Besides, *Vasquez* makes several kind of Superfluities; the word Superfluity, having in it many relations or meanings; that which is Superfluous to one thing, may be necessary to another, and what in the Language of Divines, is superfluous to Nature, is not always superfluous, in reference to decency, and the conservation of that state of Life, wherein God's Providence has plac'd us.

Afterwards upon occasion of the several degrees of obligation, all men are under of giving Alms out of their Superfluities, *Vasquez* explains two ways, wherein Wealth may be said to be Superfluous to the possessor's State and Condition. He says it may be said to be Superfluous, either with reference to the State he is actually in, or with reference to a higher State, supposing he may have a right to raise himself to that State, and may do it without Sin. *Quem ego licitè possum acquirere*: So that the same thing may be said to be, and not to be Superfluous in different respects. It will be Superfluous to my present State, if it be not absolutely necessary to the conservation of my Being. But it will not be Superfluous, with reference to the State I may lawfully acquire, if I cannot otherwise raise my self to it. Wherenpon *Vasquez* puts a case of Conscience, to wit, whether a man, seeing
his

his Neighbour ready to fall from the Condition he is in, be oblig'd under pain of Mortal Sin, to maintain him in it, by giving him the Money, wherewith he design'd to raise himself to a Station he might lawfully aspire to. And he answers that he is not oblig'd.

That is to say, answer'd *Eudoxus*, that if I am a Counsellor of Parliament, and see one of my Brethren forc'd to quit his place, because he is unable to support the expense, I am not oblig'd to give him the Money with which I intended to purchase a Master of Requests Office, to which I might Lawfully aspire.

This instance, said *Cleander*, explains the thing perfectly well. And thence *Vasquez* concludes, that even according to the principles of *Cajetan*, who agrees with him in the notion and distinction of Superfluity, a man will be under none, or small obligation to relieve his Neighbour, supposing this obligation be taken precisely to depend upon what he has of Superfluity.

This is only a consequence *ad hominem*, to speak in the Language of the Schools, to demonstrate to *Cajetan*, that the reason upon which he founds the obligation of giving Alms, is not a true reason. His Argument is indeed both strong and good, said *Eudoxus*.

Listen now, answer'd *Cleander*, to the conclusions he draws from the principle he lays down, that the obligation of giving Alms is precisely founded upon Charity,

whereby you will see, whether this Divine
 be over loose in this matter. This in his
 Opinion, is the order Charity prescribes for
 succouring our Neighbour. "You are not
 Cap. 1. "oblig'd to relieve your Brother, at an equal
 Num. 25, "loss to your self, with what he wou'd have
 26. "undergone for want of your succour. But
 "you are oblig'd to assist him at the ex-
 "pense of any less part of your own for-
 "tune, than that which he is like to lose.
 "So that, says he, I am not bound to save
 "my Neighbours Life, at the loss of my
 "own; but I am bound to save it, at the ex-
 "pense of all my Fortune; and in all other
 "cases the Rule is proportionably the same.
 "Otherwise, *How can the Love of God dwell*
 "in me, if in such an necessity, I esteem
 "my Honour and my Wealth, more than
 "the Life of my Neighbour?

"This being suppos'd continues he, if
 "my Neighbour be in danger of Death,
 "(which is commonly call'd extream ne-
 "cessity) or if he be just falling into a
 "great fit of Sicknes, I am oblig'd to re-
 "lieve him, with all that is Superfluous to
 "the Entertainment and Subsistence of my
 "self and those who depend upon me —
 "If I do not expose all my Fortune to
 "prevent m Neighbours falling into this
 "Evil, I do not keep and follow the Rules
 "and Order of Charity.

"Secondly, to observe this very Order,
 "if my Neighbour runs the risk of losing
 "his Reputation, this being a thing more
 pretious

“than Gold, or any Office, or Employment to be bought with Gold, I am oblig’d to secure him from this Evil, tho’ I shou’d thereby fall from my present state and condition, and which is yet more, altho’ my Family shou’d suffer by it, yet ought I in this case also, to succour him with all my Possessions, beyond what is just necessary to support Nature.

“Thirdly, if this man by some loss, be upon the point of having his Fortune ruin’d, I am oblig’d to help him with all that is Superfluous to my own State, but not with what is necessary to maintain it. Because I am not oblig’d to succour him at an equal damage to what I wou’d hinder.

It is not enough, reply’d *Endoxus* to say, that this Moral is not loose or large; I am very certain abundance of people wou’d find it extreamly strict and severe, and in some particulars, perhaps a little too Extravagant.

Let us return to the Falsification, continu’d *Cleander*, and oblige *Pascal* to argue in form by the principle he borrows, or pretends to borrow from *Vasquez*. This then is *Pascal*’s Argument.

A man is not oblig’d to give Alms but out of his Superfluities. But the rich will hardly be found, according to *Vasquez*, to have any superfluities, therefore the Rich, according to *Vasquez*, are never almost oblig’d to give Alms.

I’ll allow the first proposition to be true, Letter 12.
T 3 but

but the second is not *Vasquez's*. He did not say the Rich had seldom any Superfluities, and there the Consequence *Pascal* draws from thence, do's no way concern this Jesuite. This is clear, said *Endoxus*. Let us now therefore, answer'd *Cleander*, make a formal Argument of *Vasquez's* proposition, as it really stands without any falsification, and see whether *Pascal* will find his account in it.

One may say, according to *Vasquez*, that the Rich have rarely any thing Superfluous to their state and Condition, but the Rich are not oblig'd to give Alms, but out of what is Superfluous, therefore according to *Vasquez*, the Rich are oblig'd rarely to give Alms.

The Jesuites will here say, that the first proposition in the sense *Vasquez* gives it, and according to the distinction he has made of the state a man is in, and the state he may Lawfully aspire to, is very understandable, reasonable and true. The second proposition is false, both according to him and all Divines. For he, as they do, holds that the Rich are oblig'd on many occasions, to give Alms even out of what is necessary to their state. This will appear by looking on his Doctrine concerning the order prescrib'd by Charity, and it is what we have just now read.

It is then true, said *Cleander*, making an end, that *Pascal* has falsify'd this passage; and that the inferences he makes contrary to the precept of Alms, cannot without fal-

falsifying it, be drawn from *Vasquez's* principle. Whence it seems clear to me, that *Vasquez* is very innocent; and that in this point, *Pascal* has not acted like an honest Man, or a good Christian.

The Abbot, with a great deal of Pleasure, saw *Cleander* and *Eudoxus* do Justice to this excellent Divine, and attentively heard them without any Interruption. But yet he cou'd not forbear making them observe an important thing, for the full Justification of *Vasquez*. Take notice, said he to them, that he there Discourses only of a sum of Money, wherewith Lay-men have a right to better their Estates and Condition, and which is not Superfluous to them on that account, as it wou'd be to Benefic'd persons; and that all this has no Relation to ordinary Alms, which is a quite different Case. I will make this matter plain to you.

Tho' a King shou'd give a Hundred Louis d'or's a week to the Poor; and a Man of Thirty thousand Livers rent, spend ten Pistols a month in Alms, they wou'd not, regularly speaking, strip themselves of any thing necessary to preserve or raise their state and condition. Such a Sum cou'd not hinder the Prince from fortifying his Frontier Towns, nor from increasing his Fleet, nor the man of Thirty Thousand Livers rent, from purchasing a new Office, for some one of his Family; and by consequence those small Sums are to be allow'd Superfluous

fluous to their state and Grandeur; so that this was not the matter in debate. Now tho' *Vasquez* shou'd with *Cajetan* found the obligation of Alms, upon superfluity, and not upon Charity; and the needs of our Neighbour; altho' he shou'd not oblige the Rich, as in some Circumstances he do's, to succour his Neighbour, even out of what is necessary for maintaining his Estate and Condition; yet wou'd the Obligation of ordinary Alms always remain. For from the moment there is a question of one, two, three, or four Louis's, to prevent for example, an Artisan from being broke, and his Family undone, for want of being able to purchase the necessary tools, or Instruments to carry on his Trade; the Rich Man, of whom I speak, and to whom this Man makes his address, and who sees that his refusal will ruine the poor unhappy wretch, and his Family, is oblig'd in conscience, according to *Vasquez*, to give him so much Alms, as will not deprive himself of what is necessary for the conservation, or even for the lawful advancement of his state and condition.

And yet notwithstanding this, what an Idea has *Pascal* given of *Vasquez*? It is, said he, in express words, that *His Doctrine frees the most Rich from giving any Alms*. Can there be any thing more disingenuous or unjust?

In truth, answer'd *Cleander*, *Pascal* do's not reason right, nor understand these matters. But that which has most mov'd my indignation, is the obstinacy and cruelty wherewith he still continues, and persues his Invectives against this Divine. After his Sixth Letter came forth, the Jesuites made an Apology for *Vasquez*; which consisted in a short plain Exposition of his Doctrine, in substance the same almost you have now heard me make. *Pascal* replies, and handles again the same thing in his twelfth and thirteenth Letters.

Rather say, said *Eudoxus* interrupting him, that he confounds it anew on set purpose. If I were to make a rejoinder to this reply, and to a Thousand such others, I wou'd do no more, than so often set down the very same explanation you have now given us of *Vasquez's* Doctrine. This beats down all before it, and has made all *Pascal* has since said, as well as all he had said before, fall to the ground. If a Man be never so little skill'd in Divinity, he will quickly perceive, that *Pascal* understands it not; or rather that he will not understand, what he pretends to refute. But before we go farther, have so much goodness, I pray you, as to satisfy me about two new Proofs, he has added in his Twelfth and Thirteenth Letters, to shew that the practise of the precept of Alms, according to the principles of *Vasquez*, will be reduc'd to nothing. First says he, because he do's
not

not oblige Men to give Alms in ordinary Necessities: Secondly, because he adds after some decisions, *Hoc intelligo & cetera omnia, quando scio nullum opem laturum.* Can it then, says Pascal, often happen, that in Paris, where there are so many Charitable persons, to whom it may be known, that none will be found to succour the poor Man who begs it.

Cap. 2.
Num. 9.

The first reproach, answer'd Cleander, is founded upon a scurvy Equivocation; and the second, is meer Sophistry and perfect wrangling. To find out the Equivocation, you are to know, that Vasquez with all other Divines, makes a distinction of three Degrees of necessity, wherein our Neighbour may be, in reference to Alms; on is call'd *extream*, the other *great* or *pressing*, and the third *common* necessity. *Necessitas extrema, gravis seu urgens, & communis.* *Extream* necessity is not only when a Man is at the point of Dying, if he gets no Alms, but also when there is ground to believe, that probably he will be reduc'd to this Condition. The necessity call'd *Great* or *Pressing*, is when there is reason to apprehend your Neighbour is in danger, not of Death, but of some considerable Damage, or Inconvenience. *Common* necessity is that which commonly an infinity of poor People suffer, whose Poverty puts them into no danger of Death, or Sicknes; such for example as those, who are ordinarily call'd the poor; who have no way to live but by

by Begging, whereby however they make a shift to support themselves.

Vesquez teaches, that the precept do's not only oblige, under pain of mortal Sin in extream necessities, as some famous Divines seem'd to have taught, but that it obliges also, in *Great* or *Pressing* necessities. As to *Common* necessities, he follows the opinion of the greatest part of Divines, who hold, that in this respect, the precept do's not oblige under pain of mortal Sin. And that a rich Man going along the Street, do's not Sin mortally, in not giving Alms to all the Beggers who ask him.

Instead of the term *common necessities*, *Pascal* was pleas'd to substitute that of *ordinary necessities*; that he might be able to say, *Vasquez* had made void the Precept of Alms, by asserting, that it do's not oblige in *ordinary necessities*. But who is it, that cannot see the Malice of such a translation? For altho' the necessity, which is call'd common, in the notion of Divines be ordinary, 'tis not the only necessity that is so. *Great* and *pressing* necessities, in which, according to *Vasquez*, the Precept do's oblige, are neither Extraordinary nor very rare. Last year, by the scarcity of Corn, they were become very ordinary; they are this year also more ordinary, and the best years that can happen, they are never very rare.

There is always an infinite number of Modest Bashful Poor, who have much more need of Assistance than common Beggers; and

and for this reason it is, that the Divines say a Rich man is not oblig'd, strictly speaking, under pain of Mortal Sin, to give Alms to all the Beggars he meets. Nevertheless many, and *Vasquez* among others, oblige under pain of Mortal Sin, to succour those other Poor in their pressing necessities; and thus you see it is to abuse unjustly and maliciously the term *necessitates communes*, to draw that consequence from it, which *Pascal* has done against *Vasquez*.

When a man is once engag'd, said *Eudoxus*, he catches at any thing, and strives as well as he can to bring himself off. What wou'd the World have said, if *Pascal* had made no reply to the Jesuites, who brag'd and publish'd that they had convinc'd him of a notorious Imposture?

The other Article, continu'd *Cleander*, is a pitiful wrangling business. *Vasquez*, by these words, *Hoc intelligo, quando scio nullum opem laturum*, meant no more but this, that if I know another will relieve this poor man, I am not then under pain of Mortal Sin, oblig'd to succour him. *Pascal* thereupon argues strongly; can it often happen said he, that in *Paris*, where there are so many Charitable Persons, one shou'd know that no Body wou'd be found to assist the Poor we meet? As if *Vasquez* had intended, that before a Rich Man was oblig'd to give Alms, all the Ladies, who make it their business to beg for the Poor, and all the other Charitable Persons of *Madrid* and

Toledo,

Toledo, shou'd come and make before him a Declaration in form of Law, that no Body wou'd receive the unfortunate Wretch, who now beg'd his Commiseration.

But cou'd *Pascal* have once thought to have made so frivolous an Objection as that, if he had read *Vasquez's* Treatise with any Attention? For in the Second Chapter he teaches in exprefs terms, *That if many Rich Persons know a poor mans necessities, and do not succour him, they are all guilty of Sin; because every particular person is oblig'd to relieve him; and that it is Ridiculous to think the contrary.* It is not therefore *Vasquez's* Opinion, that a Rich Man may take his measures from others, unless he know that those others will effectually succour the poor man.

This is not worth the Refutation, answer'd the Abbot, you only find by it, that the Jesuites are not to be pardoned in any thing. Their Adversaries lay hold of every thing; and let no advantage against them slip; there is not a word, nor an expression, never so little doubtful, upon which they do not think they have a right to cavil and wrangle with them. Such a thing as this cannot but be a great prejudice to their cause, but to their Adversaries wou'd be but a very slight one.

And to confirm what we say, continu'd the Abbot, a moment after *Pascal* had given the Jesuite, who speaks in his *Provincial Letters*, this Character of extravagant impertinence, do but observe how he makes
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him conclude this Article in his sixth Letter. "I see plainly Father, that this follows from *Vasquez's* Doctrine. But what can be answer'd if it shou'd be objected, that to secure Salvation, it wou'd be as safe, according to *Vasquez*, to have Ambition enough to hinder Superfluities, as it is safe according to the Gospel, to have no Ambition, that men might give Alms out of their Superfluities? It must be answer'd said he to me, that both these ways are safe according to the Gospel. The one according to the Gospel, in the most literal and most easy Sense; the other according to the same Gospel interpreted by *Vasquez*; by which you may perceive the great usefulness of Interpretations.

There is in this, answer said the Abbot, a most ridiculous Extravagance; and which exceeds all the bounds of Probability. But you know the Division that is commonly made on such like occasions. One part of the Folly is attributed to the Character of the Person represented; and the excess, on the other part belongs by consent of all the World, to the Author. That which follows, answer'd *Eudoxus*, relates to the Pope's Bulls: I desir'd my Canonist before I went from him, to instruct me in the matter for I found his Learning might save me a great deal of Trouble. The matter I had a mind to hear debated was, to know upon what occasions a Religious Man might put

off the Habit of his Order, without hazard of Excommunication. Of this affair *Pascal's* Jesuite speaks after this manner.

"The Popes have Excommunicated Religious who put off their Habits, and yet notwithstanding our four and twenty old Men discourse thus upon that Subject, *Tr.*
 "6. *Ex. 7. Nu. 103.* Upon what occasions may a Religious man put off his Habit, without incurring the penalties of Excommunication?
 "He gives an account of many; and among others of this. If he puts it off upon a shameful account, as to go a Robbing, or to go in Cognito into places of Debauch, with an intention to put it on again presently after. So that it is visible the Bulls did not mean such Cases as these. I cou'd hardly believe this was possible; and therefore pray'd the Father to shew it me in the Original. And I saw that the Chapter where these words are, is intitled, *The practice according to the Jesuites School, wherein I read these words: Si habitum dimittat ut furetur occultè, vel fornicetur.*

And what advantage said *Cleander*, cou'd the Jesuites have by treating such kind of Rogues so civilly? I do not see their end in this kind of Policy: And tho' their Divines shou'd be extravagant as *Pascal* wou'd have us believe, this acception is of it self too odd to let us think they cou'd have made it, if it had not been groundd upon some maxim of the Law, or upon some Clause of the Bull.

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In sexto
titulo.
Ne Cleri-
ci vel
Monachi.

You judge very prudently, said *Eudoxus*, and my Canonist told me upon this occasion, that *Pascal* having so fully studied his *Escobar*, must be suppos'd to have found little or nothing in him worthy of Reprehension; since he stood so much upon such frivolous things. He therefore explain'd the business to me in this manner; there are, says he, many Decrees against Religious, who put off their Habits, and go out of their Cloisters, without their Superiours leave. The Chapter here treated of is, *Ut periculosa*, which forbids the Religious upon pain of Excommunication, rashly to quit their Habits, to go to the Publick Schools, or to any other places. The Canonist put the question, whether, by vertue of this Chapter, every Religious man, from the moment he puts off his Habit, incurs the penalty of Excommunication. And they do all answer, that this Decree, together with all others, ought to be understood, according to the intention of the Legislator; that is to say, of the Pope who made it; Whose intention appears by these words, *Ut periculosa Religiosis evagandi materia subtrahatur*: To the end an occasion may be taken from the Religious, of running out of their Cloisters, to the danger of their Salvation. So that a Religious man, who disguises himself, and in that dress goes out of his Monastery to walk and divert himself, is Excommunicated; therefore by a much stronger reason a Religious man, who lays aside his Habit,

bit, to Rob, or go Inconito to Baudy-houses, wou'd without doubt, incur the Penalty of Excommunication.

This being suppos'd, the Canonist sets down several occasions, wherein a Religious man may put off his Habit, without hazard of Excommunication; some wherein he may do it without Sin, and others without mortal Sin. Pursuant to this, Escobar puts this question, *Quandonam Religiosus potest sine Excommunicatione habitum exuere?* And he answers, that in the following cases he do's not incur Excommunication.

1. If he lays aside his Habit but for his ease, either to leap, or run in some place, where no body can see him, *Si in loco secreto exuat ut commodius ei sit, vel ut melius currat vel saltet.* 2. If being oppress'd by his immediate Superiour, he disguise himself, that he may go with more security to find out his mediate Superiour. *Vel si injustè gravatus à Prelato immediato fugiat ad Superiorem sine habitu, ne agnitus comprehendatur.* 3. Or, if he shou'd quit his Habit upon some Criminal design, for example, privately to Rob, or to do something worse, with an intention quickly to put it on again. *Vel si ad turpem causam. v. g. ut furetur occultè vel Fornicaretur, illum dimittat mox reassumpturus.* And these are his last words, which Pascal was pleas'd to translate, or rather to paraphrase thus, if he lays it aside for a shameful cause, as to go a Robbing, or Incognito

to a Baudy-house, whereas it is very plain, that this was not at all *Escobar's* sense or meaning.

For his design by these exceptions, and these examples, is to instruct a Confessor, in the exact and precise sense of the Decree; which only prohibits Religious men from changing their Habits to go out of the Monastery and to Live or act abroad with greater Liberty, and by which the Pope had no thoughts of Excommunicating one, who shou'd only lay aside his Habit in the Convent, altho' he shou'd do it even with an ill and dishonest Intention.

I reply'd to my Canonist, that what he said, appear'd probable enough, but that *Pascal's* paraphrase also did not seem very unreasonable, nor ill grounded. For tho' a Religious man might put off his Habit, to Rob within the Monastery, because for example, he was to pass thro' some hole, where his Habit might be troublesome, it is very rare that he cou'd commit the other Sin within the Convent; and therefore *Pascal* seem'd to have a right to interpret as he has done *Escobar's* text and meaning.

Escobar said he to me, writ in a time, when that was not so rare as you imagine, even here in *France*, in several Monasteries in the Country, which have been since re-form'd; but said he farther, *Escobar's* book cited by *Pascal*, is but an Abridgment by
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way of question and answer. I'll shew you this Divine's sense, clear'd and explain'd at large upon this point of the Canon Law. It is in the third Volume of his Moral Divinity. There after he had set down Tom. 7. the Text of the Chapter *ut periculosa*, Es- P. 144. *cobar* says positively, that from the moment a Religious man quits his Habit, to conceal what he is, he incurs the censure of Excommunication, and that tho' he shou'd not take another, altho' he shou'd keep a part, quitting for example, the upper Garment, without putting off the under, yet notwithstanding, if this be sufficient to hinder him from being known for Religious, he is to be judg'd according to the intention of the Law, to have quitted his Habit. See now said he, whether this agrees with *Pascal's* comment; who supposes the Religious man a Robber on the High-way, or in the streets of *Paris*, and running *Incognito* to places of *Loosness* and *Debauchery*.

I cannot said *Cleander*, but still admire *Pascal's* ingenuous zeal for the Reformation of the *Jesuites* Doctrine: For I pray take notice, that he has chosen some Cases and Passages very difficult and obscure on one side, and which on the other, being dismember'd and cut off from the Text, and propos'd without certain Circumstances, which very few are able to supply, have something extreamly shocking, by which the common People are wholly drawn aside

from, and made ready, or prepar'd to rise up as it were, in Rebellion against the Society.

You will see in what follows, said *Eudoxus*, a Master-piece of this Artifice and Cunning. It is without doubt a fine stroke, and must needs have given the Jesuites a great deal of trouble, under pretence of not transgressing the bounds of good manners, he not only points at a passage in *Escobar*, relating to a Bull of *Pius V.* against Priests, given to a Crime not to be nam'd, but upon great necessity. *I saw indeed*, said *Pascal*, *this passage of Escobar the Evening before, but I durst not tell it you, for it is a Frightful thing.*

The thing is indeed frightful said my Canonist, if *Pascal* intends the matter; for the Crime there spoken of, is one of the most Infamous that can be committed; the particulars also to which *Escobar* descends, can hardly be read without some trouble. But cou'd it be imputed as a fault in a Doctor of Physick, to hold himself oblig'd to expound to his Scholars, certain Diseases, about which they might some time or other be consulted? Prudence obliges men to write Cases of Consciences in a Language, not commonly understood by all the World; and in Books which are usually read by none but Priests, Employ'd in hearing Confessions; who daily meet with worse things than those mention'd by this Author. I fancy if one be Guilty in this point, is
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it not *Pascal*, who sets people a Laughing to see what is not at all proper for them?

But if by saying it is a *frightful thing*, he means *Escobar's* Decision, he shews himself in this also to be either very Ignorant, or very Malicious. For all that *Escobar* says upon this Subject may be reduc'd to this; he gives an account of the Opinion of another *Spanish* Divine; which is that this Bull, probably speaking, is obsolete, and therefore do's not oblige in Conscience to the Penalties it imposes. This is a meer matter of Fact, which *Escobar* do's not warrant, and besides it is no more surprising, that this Bull shou'd not be receiv'd, or put in practice in *Spain*, than that it shou'd not be receiv'd, or put in practice in *France*, where in reality it never was.

In the second place, supposing it had been receiv'd, *Escobar* explains in what Circumstances it do's, or do's not oblige; and that by an undoubted Principle of Law, according to which, the Popes very well know their Decrees are always to be understood; to wit, that when they speak of any Sin, it is of a Sin Perfect, or Compleat in its kind, except the contrary be plainly express'd.

In the third place *Escobar* adds, that before the Judges Declaratory Sentence, the Criminals in the Court of Conscience, do not incur the Penalties of this Bull. And these Penalties are to be depriv'd of their

Charges, or Benefices, if they have any, and not to be degraded and Deliver'd up to the Secular Arm, to be punish'd after the manner of Lay-men, that is to say, to be burnt alive. What *Escobar* there says is undeniable, according to the Principle he lays down, that no Penal Law obliges the Guilty to accuse themselves; and certainly it wou'd be a great and very particular Extravagance to say that a wretch, actually guilty of this Sin, was oblig'd in Conscience to go and discover himself, to the end he might be degraded and Burnt alive.

This is ridiculous answer'd *Cleander*, but I pray you continu'd he, addressing himself to the Abbot, satisfy me in one thing relating to *Escobar*. In this Abridgment of Morals, often quoted by *Pascal*, *Escobar* gives some Chapters the title of *Praxis circa — ex Societatis Jesu Doctoribus*, and after the Decisions, he puts into the Margent the names of several Jesuite-Authors. Are all these Decisions really taken out of the Authors by him cited? This is a matter of Consequence, for a man cannot but conclude from *Pascal*, that the whole Society speaks by the mouth of *Escobar*.

It wou'd be great injustice to all the Jesuites, reply'd the Abbot, if men shou'd make them answerable, for all that *Escobar* says in those Chapters. 1. Because that in many Moral Points, it is the same thing with the Jesuites, as with other Divines, Canonists, and Lawyers; one is of one Opinion,

nion, another of another, and therefore it wou'd be nonsense, to take *Escobar's* Doctrine for the Doctrine of the Society; because he might for example have follow'd *Vasquez*, so long as *Suarez* and *Layman* are of a contrary Opinion.

2. *Escobar* commonly thinks it sufficient, to make one of these Authors support his Opinion, if he finds in him the principle, from whence he imagins he has rightly infer'd his own conclusion: Wherein he is not more infallible than other Divines, who are often mistaken in their Arguments; and indeed *Escobar* himself, do's sometimes mistake in that matter. 3. *Escobar* is a great Collector, not very exact, and for want of care often quotes falsely; witness the case of Fasting, which we have already mention'd; wherein he cites *Filiucius*, and yet *Filiucius* says not one word, of what he makes him speak in his Margent.

As far as I see, said *Eudoxus*, interrupting him, if the Jesuites had the same notion you have of *Escobar*, they wou'd not treat him with much Ceremony, but freely give him up to *Pascal's* Censure and Discretion. Nor do I know, whether even *Banni* wou'd find any great kindness from you, at least if I may judge by what I have formerly heard you speak of him, and that without any reference to the *Provincial Letters*.

I do not say so, answer'd the Abbot, they are both men of Merit, and commonly argue and and decide very well; I wou'd only

say, that in some places, they either mistook, or express'd themselves scurvily; and that there was reason to reprehend them, provided they wou'd treat them in their Reprehensions, after the same manner they wou'd treat Divines of any other Body or Order; and that the Jesuites, far from Adopting the Doctrine of these Orders, did reject it, conformably to the Opinions of their best Divines; among whom these are far from being reckoned of the first form.

But if it be unjust, to judge by these passages, of the remaining part of these two Divines Doctrine, 'tis yet much more unjust to do it for the whole Society. As there is no Author in whom faults may not be found, so are there none, who may not be defam'd by publishing nothing but their Faults: Exaggerating and exposing them on all occasions, without ever mentioning what is good in their Books. And as there is no Body, whose Members are all Sound and without fault; so can there be none, which under the like pretence, may not be decry'd and run down. But said the Abbot we are insensibly gone astray from our Subject.

That which follows for the most part in this sixth Letter, continu'd *Eudoxus*, has no relation to the Jesuites, but to *Diana* and *Caramuel*, who are not of their number. Let us pass by all that, and come to *Valentia*, upon

upon his case of Simony. You, said he to *Cleander*, are to make a report of this matter.

Let us first do *Pascal* justice, said the Abbot, interrupting them, and let us own that so very nice and tender a point, cou'd not be touch'd more finely than it has been by him; and upon which it was for him, of the greatest importance to turn his Reader's fancy. It is about half a page before the Case of *Valentia*, in your Edition in *Quarto*. I pray listen to it attentively.

"Alas! said the Father to me, our principal end was no other, but to have establish'd the Gospel Maxims in their utmost severity; and it is sufficiently seen by our Conduct, and the regulation of our manners, that if we suffer any relaxation or looseness in others, 'tis more by condescendance than design, to which we are forc'd; the Men of this Age being so much corrupted, that finding our selves unable to make them come to us, we are necessitated to go to them.

Pascal very well fore-saw, that the behaviour of the Jesuites, their ordinary way of living, and the regulation of their manners, which he was willing to acknowledge, wou'd be a strong prejudice, and a general Objection against the Belief of those horrid things, wherewith he intended to reproach them. He was sensible, that they always had been, and still were, in so good a reputation

putation in the World, that, 'till the appearance of the *Provincial Letters*, all which had been said against them, and so often published by their Enemies in *France*, *Germany*, *Spain*, and *Rome*, had made no great Impression upon the Men of Sense, even upon those, who were the least favourable to the Society.

And really, when the *Provincial Letters* came first out, an infinity of honest People said, that the regularity of these Fathers Lives, was alone, a sufficient apology for them. That there was not the least likelihood, or probability, that a Society, where Vice is less suffer'd than in any other, and where the manners and behaviour of the particular Members are commonly very regular and exact, shou'd think of introducing or countenancing corruption in the World; that is natural enough to be easie and indulgent to one's self, however severe a Man is to others; that on the contrary, 'tis not Man's temper to be rigid and severe to himself, and soft and gentle to his Neighbour. And in the last place, that it was hard to conceive, that so many persons, who on one hand, did all a Christian or a Religious man can do to be sav'd; shou'd, on the other, in favour of Sinners, do that which must necessarily damn both themselves and those Sinners.

Pascal foresaw this Difficulty, and was aware of it, even when he writ his fourth Letter; wherein he first began to attack

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the Jesuites, and did then all he could to lessen the force of this prejudice and Argument against the belief of all he should say upon that subject. He does here again the same thing, as you see, and that in a very cunning skilful manner; and it was without doubt, such places as these, which made your Acadamist *Perault* say, *that all the art of Dialogue was to be found in the Provincial Letters.*

Endoxus and *Cleander* agreed to the truth of this remark; and that there was in this transition of *Pascal* as much Wit, as *Malice*, and so without more ado, fell upon the passage in *Valentia*.

I know not, said *Cleander*, the reason why in the several Editions I have seen of the *Provincial Letters*, the Citations upon this Article are so faulty, and the Pages in *Valentia* quoted with so little exactness. I thought it was done by mistake, which oblig'd me to read at length, this Divine's Treatise of Simony; but before I tell you my Opinion on't, let us read *Pascal*.

"We have therefore Maxims for all sorts of Persons; for the Benefic'd, for Priests, for Religious, and for Gentlemen—— Let us begin, said the Father, with the Benefic'd persons. You know the Trade that is at this day driven about Benefices; wherein if we should govern our selves by what *St. Thomas*, and old Authors have written upon this Subject, abundance of Church-men would be found

" found guilty of Symony, for which rea-
 " son it was very necessary that our Fa-
 " thers should, by their prudence, mode-
 " rate things, as these words of *Valentia*,
 " who is one of *Escobar's* four Animals,
 " will give you to understand. It is the
 " Conclusion of a long Discourse, where-
 " in he sets down many Expedients, of
 " which, in my Opinion, that in the 1042
 " page of the third Tome is the best. If a
 " Temporal good be given for Spiritual; that
 " is to say, Money for a Benefice, and the Mo-
 " ney be given as the price of the Benefice, 'tis
 " plain downright Symony; but if it be given
 " only as a Motive to induce a Man to resign,
 " Non tanquam pretium Beneficii sed tan-
 " quam Motivum ad resignandum, it is not
 " Symony; altho the person who resigns, consi-
 " ders and expects the Money as his principal
 " end. Tanner, who is also of our Society,
 " says the same thing in his third Tome,
 " page 1519, &c.

I expected, said *Cleander*, to have found
 at large, this conclusion in *Valentia*, and
 did believe that the seven or eight Lines of
 this Letter, written in *Italick* Characters,
 were but the translation of that Conclusi-
 on. But I was indeed busied to good pur-
 pose, to seek for't in the Chapter or third
 point quoted by *Pascal*. This Paraphrase
 is so different from the Text, that in good
 earnest, I could not guess to what part
 of the Treatise it had relation. For *Pascal*
 having in his *French* mix'd these Latin
 words

words, *Non tanquam precium beneficii, sed tanquam motivum ad resignandum*, I did believe he design'd it for a Mark, to find out more easily the place he meant to speak of. But I sought for it in vain, not being able any where to find it. *Pascal* also says, that what we have now read, is the conclusion of a long Discourse, where *Valentia* gives many expedients to shew, how Men may trade in Benefices without Sin; but neither could I, by this mark, find out the place he intended to speak of.

At last, by guessing, I thought I had found what he wou'd be at: It is in the beginning of the third Chapter, where *Valentia* puts this question; *Whether Simony be committed, as often as a Spiritual Good is given for a Temporal, or a Temporal for a Spiritual?* And he answers, *That to do so is not always Simony. It must be said,* continued he, *and it is the common Opinion of Divines, that there are, generally speaking, two ways by which it may happen, that Men may give a Spiritual good for a Temporal without Simony. The first is, when the Temporal good is only a motive of giving, or of doing some Spiritual good. The second is, when the Temporal is but a grateful acknowledgment, or compensation of the Spiritual good, or the Spiritual of the Temporal.* He proves his Assertion by the notion of Simony; which he takes, as all Divines do, for a kind of Contract; after which he adds these words, *The conclusion*

clusion therefore of my Argument is establish'd or confirm'd.

I had, I say, reason to believe, pursu'd *Cleander*, in reading his sixth Letter, that this was the place *Pascal* principally pointed at. 1. Because *Valentia* there really answer'd the Question propounded; that it is not always Simony to give a Temporal good for a Spiritual, nor a Spiritual for a Temporal. 2. Because he speaks of the distinction of two ways of giving a Temporal for a Spiritual good, as a payment or as a motive. 3. Because he adds these words, *See my conclusion establish'd or confirm'd*, to which *Pascal* seems to allude; and lastly, because I can find no place, to which the quotation can better agree.

But since the Answers and the Replies, and the defense of those Replies, and the false Citations, have infinitely puzzled and confounded this whole Affair: I think the best and shortest course is, to do as we have done in the case of *Vasquez*, and other matters; that is to say, to examine in it self the Doctrine of *Valentia*; and to judge by the exposition thus to be made, whether this ought to be objected as a Crime to the Jesuites. Now what I have to say upon this point is this.

First, seeing, that in this dispute, *Saint Thomas* was quoted on both sides, I thought it fit to read him upon this Subject; of which he treats in 100 q. 2. 2. After I had read and compar'd it with *Valentia*, I per-

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ceiv'd that this Divine's Treatise was nothing else almost, but a Comment upon St. Thomas's question; and that this holy man's Doctrine was the foundation of what was held by this Divine.

In the second place, I observ'd, that in the places where the matter is handled, *Valentia*, without determing any way the question about Benefices, treats the thing in general, to wit, whether a Spiritual good may be sometime given for a Temporal, without Simony, or a Temporal for a Spiritual; and that all he there does, and the only thing almost, is to explain with St. Thomas, how notwithstanding the Precepts which forbid Simony, a Temporal good may be often given, according to some customs allow'd by all the World, for a Spiritual good: How it is not Simony in the Church-Ministers to receive Money, on account of their Spiritual Administrations. How is it not Simony to bequeath a Fund to a Church for an Annual Mass. How a Church is not guilty of Simony, by engaging to say an *Obit* or *Mass*, for those who give such or such an Alms, or Offering. And also how Money may be given for certain, Sacred, and Spiritual Actions. Upon this last point, *Valentia* directs his Reader to Saint Thomas's 3. Art. where he has for Examples the giving Money to the Poor, to engage them to pray to God for us, the giving Money for Processions to get Prayers

Prayers said for the dead, and other such like matters.

Thirdly, *Valentia*, by the distinction which at first he mention'd, of a *Temporal good given for a Spiritual*, as a motive or grateful acknowledgment, explains how the retributions for entertainment of the Ministers of the Church are given and receiv'd without Simony: And how they may in Conscience take them, because they are given, not in payment, but by way of a grateful acknowledgment.

In the fourth place, he says, that a Fund bequeathed to a Church, on condition of a Mass, the Money given for Processions, the Alms given to the Poor, on condition to have their Prayers, &c. are all receiv'd without Simony; because given but as motives to engage those who accept them, to Pray and do these Spiritual Duties for the Givers. In all this, added *Cleander*, not only nothing appears false, but it also seems to me, that no body could do or speak otherwise.

In the last place, since it is principally upon the direction of intention, and upon the distinction of a thing given as a motive, or grateful acknowledgment, and not as a payment, that *Pascal* attacks *Valentia*, to give his Doctrine an ill Air, or make men take up a bad Opinion of it, I was desirous to see whether these Distinctions, and directions of Intentions were, as well as the rest, taken out of *St. Thomas*; and I found

found all this was purely the Doctrine of this Learned and holy Man. Hereupon *Cleander*, opening one of *St. Thomas's* Sums, shew'd *Eudoxus* examples in it, almost upon all the Articles of the question.

"To receive any thing given for the Art. 2. in

"Administration of Spiritual matters, as a ^{concl. &}

"Payment, is Simoniacal; but it is lawful to ^{in corp.}

"receive it, as a retribution for his Entertain-

"ment, or necessity.

"To exact these Retributions approv'd Ad 4.

"by custom, is not Simony, provided the

"intention be directed only to the obser-

"vation of the custom.

"*St. Thomas* says the same thing, yet

"more fully in the following Article; as

"for the Money given to the Poor, it must

"be answer'd, that those who give them

"Alms, to the end they may pray for

"them, do it not, with an intention to

"purchase their Prayers, but only out of a

"principle of Liberality, and as a motive

"to engage them, to pray to God for

"them—— The procession made at a Fu-

"neral, is judg'd a grateful Compensation

"for the Money given.

"It is not Lawful for the admission of

"Religious, to take or exact any thing, as

"a payment, but it is notwithstanding Law-

"ful to receive something, if the Mona-

"stery be poor—— in like manner, it is

"Lawful to be the more easy, in recei-

"ving a Person, who by giving great Alms

"to the Monastery, shews he has a great

"deal of Devotion for that place.

But above all mind what follows, said *Cleander*, it is also Lawful to excite this Person, by Temporal good turns or offices, to have a Devotion for this Monastery; to the end he may be inspir'd and inclin'd to enter into it; altho' it be not Lawful to make a bargain to receive, or give any thing for his admission. If *Escobar*, instead of *St. Thomas*, had made this distinction, and allow'd this direction of intention, *Pascal* wou'd not have pass'd it by, nor fail'd to have soon found a place in the *Provincial Letters* for these last Lines.

Cleander, after he had read all these passages to *Eudoxus* and the Abbot, pursu'd the point in this manner. I do confess to you, that after I had compar'd *St. Thomas* and *Valentia's* principles, I was enrag'd to see, that the most Criminal part of these Distinctions, was attributed to *Valentia*, tho' he had but Transcrib'd it out of *St. Thomas*. But I was yet more enrag'd at *Pascal's* citation, and way of reporting *Valentia's* Text. Who, having with *St. Thomas* said, that a Spiritual good might be given for a Temporal, or a Temporal for a Spiritual, and prov'd it by the same, examples this holy Doctor had made use of, is nevertheless made by *Pascal*, to speak in this manner. If a Spiritual good be given for a Temporal, that is to say, Money for a Benefice, and that the Money be given as the price of the Benefice, it is plain downright Simony; but if it be given only, as a motive to induce the benefic'd person

son to resign, *Non tanquam pretium beneficij, sed tanquam motivum ad resignandum* it is no Simony

Who cou'd believe, but that these are the very words of *Valentia*, seeing them not only put down in an *Italian* Character, but that the Latin words also, are inserted with the French *Non tanquam pretium beneficij, sed tanquam motivum ad resignandum*, as if they had been the Author's own Text, joyn'd with the Translation? And yet notwithstanding, this Latin proposition is altogether an impudent Contrivance of *Pascal*, or his Friends; there not being the least footstep of it, in any part of the whole Treatise of *Valentia*.

Endoxus, extreamly surpris'd, said that this cou'd not possibly be; for which reason he himself resolv'd to read over exactly the Chapter pointed at by *Pascal*; where having found nothing like his Quotation; see says he, crying out, the height and perfection of Impudence and Imposture. I perceive pursu'd he, clearly the Cheat. This principle, *that a Spiritual Good may be sometimes given for a Temporal*, being once laid down and nakedly applied to the matter of Benefices, has something in it very odious: For which cause *Pascal* was pleas'd to give his commentary this turn.

But why did not the Jesuites then take the advantage of such a Falsification? For it is very Visible, Gross, and full of Affectation; it was not only an unfaithful Translation, whereby the Authors thoughts were made

weaker, or a strain'd Sense put upon his Expressions, but whole lines were falsly father'd on him, and Latin words inserted in the French, which are not to be found in the Text, pretended to be Translated. Here are many essential words, both French and Latin added, which from a very harmless principle, makes a most Scandalous proposition.

The Jesuites, answer'd *Cleander*, instead of making as we have done, a plain simple exposition of *Valentia's* Doctrine, compar'd with the Doctrine of Saint *Thomas* amus'd themselves with distinctions; which in reality were good, but not at all necessary. Whereupon their adversaries, quitting *Valentia*, began to wrangle and quarrel with them; and thereby starting a new game, cheated and deluded them, but as you very well say, they ought to have been more stanch, made use of that occasion, and stuck precisely to the matter of Fact. They shou'd have oblig'd the Jansenists to have shewn in *Valentia* the words cited by *Pascal*; however such men, after such a Cheat as this, are unworthy of any answer, till they have made publick Satisfaction by owning and Condemning the trick. But this in all appearance they will be careful not to do.

I have upon this point, said the Abbot, confounded twenty Jansenists with the very Book in their own hands : You have each of you hit upon the main difficulty, and the most

most essential part of the Calumny. For in as much as the application of *Valentia* and Saint *Thomas's* principle to the matter, to which they apply'd it, is very reasonable; and in as much as the Application they make of it, is necessary for instructing Ecclesiasticks, how to purify and raise up their intentions, in such holy Ministrations, so much the more impious and ridiculous wou'd this principle be, and so much the more dangerous in the matter, to which it is apply'd by *Pascal*.

If a man should say to a poor body, here I'll give you a Crown, on condition you'll pray to God for me; and that another shou'd say to a benefic'd person, Sir, your Living is worth fifteen hundred Livres a Year, give it me, here are for you ten thousand Livres in ready Money; which I do not offer you as the price of your Benefice, I have no such thoughts, but only as a motive to engage you to accommodate me with it. Can any thing be more different than these two Propositions, any thing more innocent than the first, or more extravagant than the second? The first is a common practice among Christians; clearly justify'd by the Doctrine of *Valentia*; upon whom the second is grossly impos'd; which is as far from his Thoughts, as Light is from Darknefs, or Truth from Errour. This learned Divine maintains, that it is not always forbid, to give a Spiritual good for a Temporal; and he proves this Assertion

sertion by declaring expressly, that that which obliges him and all other Divines to hold this Opinion is, that otherwise the custom universally receiv'd in the Church, must be condemn'd; pursuant to which, the Spiritual Services render'd to the People by the Ecclesiasticks, are done on condition of certain Temporal Retributions, which serve for the Entertainment of the

P. 3. n. 2. Ministers of the Altar. *In contrarium autem est, quod si ita esset, oporteret damnare universalem usum Ecclesie, quo ferè quidquid spiritualis ministerii confertur in populum, confertur pro aliquibus subsidiis temporalibus, quibus Ministri alantur.* He explains, at the same time, how Simony is avoided upon these occasions, that is by giving a Temporal good for a Spiritual, not as the price or payment, but only as a grateful compensation, or recognition, or as a motive whereby the Person, out of a Principle of gratitude, is engag'd to grant the Spiritual good, intended to be obtain'd by the Temporal.

Durst *Pascal* contend or dispute, that thus to give a Temporal for a Spiritual good, was not an usual custom among Christians, or that this usage was not lawful and innocent; or, lastly, that a Man ought not to have the intentions *Valentia* suggests, and to exclude those which he does exclude in this matter. Durst he say, that from *Valentia's* Principle, determin'd and restrain'd to the Subject treated of by him,

him, and by *St. Thomas*, it might be concluded lawful, to give Money for a Benefice? Let him therefore make *St. Thomas* himself speak, as he has made *Valentia*, and the whole Church say, whose custom we see is founded upon this Principle of *Valentia*, and only sanctify'd by the intentions prescrib'd by this Divine to Christians, and to the Ministers of the Altar; that their practice is to be extended much farther than the Principle it self. But to argue and speak exactly well upon this Subject, it is necessary to study it, much better than *Pascal* has done.

The Divines, after *St. Thomas's* example, establish'd the distinction of a Temporal good given, as a motive, or a payment; but it was only to be made use of in fit and capable matters; and in such instances as we have already mention'd. It may also sometimes take place in the matter of Benefices; as in that particular case, which neither *St. Thomas* nor *Valentia* have forgot.

A Bishop has receiv'd many great services from a person, who is neither incapable nor unworthy to enjoy a Benefice: The Bishop gives him one; in this there may, and there may not be Simony. If the Bishop out of Friendship and meer acknowledgment has done him this favour, it is not Simony. But if he gives him the Benefice as a recompense, acquitting him of all obligations to this man,

in so much, that he believes himself thereby dispens'd from paying his Salary, or the Money he had advanc'd for his Service, it is Simony. So that let the Bishop direct his intention never so much to the motive of Friendship, or acknowledgment, the Benefice is really given for Payment. Let but the heart of those, who confer, change, or resign Benefices, be but as right, as the distinctions of these Divines are reasonable and solid, and they will never be mistaken : But if the rectitude of their intentions be wanting, and they will but listen to the dictates of their Consciences, they shall soon perceive that these distinctions; ill apply'd, are not sufficient to set them at ease.

Here is an Article, answer'd *Endoxus*, that has held us a long time, and with reason, for there were many things in it to be disintangled and explain'd : But before we go to another, satisfy me in a small matter of Fact ; which during this Discourse, wherein it was often mention'd, has given me some trouble, and which I have suffer'd to pass by, that I might not interrupt you. You have spoken several times of some Latin words, inserted by *Pascal*, in the Quotations of *Valentia's* passage, touching the Money one might give to a Benefic'd person for his Benefice, *Non tanquam pretium, sed tanquam motivum ad resignandum*. Which I do not find in my Edition, and yet notwithstanding

standing it is one of the most criminal circumstances of the Citation; and that which most demonstrates *Pascal's* unfaithfulness and disingenuity.

I know it very well, reply'd the Abbot; these Latin words were retrench'd out of the following Editions, after they had wrought in the first all their intended effect. The Party were apprehensive of the bad consequences of such a falsification as this; of which it was very easy to convince the Author, and upon which, after Conviction, it was natural enough to make troublesome and pernicious reflections; and therefore without saying any thing, they left it out; and I do not believe that even the Jesuites did ever perceive it, at least they never complain'd on't. But yet in this Edition in *Quarto*, you may see the words at length. *If a Temporal good be given for a Spiritual, that is to say, Money for a Benefice, and that the Money be given as the price of the Benefice, it is plain Simony. But if it be given only as a motive, to incline the benefic'd Person to resign; Non tanquam pretium sed tanquam Motivum ad resignandum, it is not Simony.*

If with all the other falsifications, said *Eudoxus*, which we have hitherto seen, upon so many different Subjects, there should yet be found some other of this size and force, I shou'd not think there was no ground for the Proverb at that time current,

rant, *He lyes like a Jansenist*. But shall we be as long employ'd in discussing the Passage in *Tanner* another Jesuite, whom *Pascal* makes an Accomplice in *Valentia's* pretended crime? *Tanner*, added the good Jesuite in the *Provincial Letters*, *Tanner*, who is still of our Society, says the same thing, in his third Tome, page 1519.

No, said *Cleander*, for by reading but one Column, you will see they have calumniated him just as they have *Valentia*. They open'd the Book and read him, and except the general Proposition, that it is sometimes lawful to give a Spiritual for a Temporal good; they found not one single word, which came near what was attributed to him by *Pascal*. He expresses himself also with more circumspection than *Valentia* has done: And the Decisions he draws from his Principles, do so clearly shew, he speaks but of the cases mention'd by *St. Thomas*; that he who pretends to find there any thing else, must needs be a whimsical maggot-pated Fellow.

It must be acknowledg'd, that this is horrible, answer'd *Eudoxus*, and I could hardly have believ'd it, if I had not seen it with my own Eyes. But however, continued he, it cannot be said that *Pascal* was never in the right against the Jesuites. And as for my self, I cannot but condemn the following Decision; according to which, a Priest, besides the ordinary retribution of the Mass, he says to the intention of
one

one Person, may receive from another also, about a third part of that retribution, by yielding up to him, the share he himself has a right to pretend to in the Fruit, or benefit of the Sacrifice. This Decision is in *Escobar*, I have compar'd and found *Pascal's* quotation of it true.

You would therefore be very much surpriz'd, said the Abbot, if I should tell you that *Escobar*, even by this decision, does combat a relaxation in Morals. I should, indeed, reply'd *Endoxus*, be extreamly surpriz'd at that: For the Question he proposes in this place, seems to me to be very impertinent, and also to be very ill decided.

The thing, notwithstanding, answer'd the Abbot, is, as I say; and he argues against this relaxation, after the Example of the holy and learned Canonist *Navar*, whose Principles and Doctrine he follows; This Man speaks of some Priests of his time, who, abusing what Saint *Thomas* had said, that the satisfactory merit of the Sacrifice of the Mass is infinite, take Money without any Ceremony, for their Mass from several Persons; and pretend by the same Mass, to satisfy the Obligation they were under to all those Persons; because, said they, that the Sacrifice, tho' offer'd for an infinity of Worlds, was an inexhaustible treasure of satisfactions. This oblig'd Doctor *Navar* to consider the point; wherein making use of all his subtilty in Divinty,

De celeb.
Miss. &
in Man.
cap. 25.

Divinity, he distinguishes that part, which the whole Church has right to pretend to, in every Sacrifice, that which belongs to the Persons for whom by name it is offer'd; and lastly that which is peculiar to the Priest; of which, said he, he may yet quit to others some part.

And do you approve of all this, said *Cleander*, speaking to the Abbot.

No by no means, answer'd the Abbot. *Escobar*, as well as *Navar*, would have done much better, to have set forth in general to the Priests, the Shame and Infamy of this mean and sordid Covetousness; which made them act as they did on these occasions, rather than to have set down all these Distinctions, of which the practical consequences can no way agree with the Spirit of the Church; and this also was the sense of the most able Jesuite Divines, as *Suarez*, *Laiman*, *de Lugo*, *Vasquez*, *Turrian* and many others; which they very fully exprest, as often as an opportunity offer'd: And these Persons, in my Opinion, do much better represent the Society than this *Spaniard*, tho' supported by the Distinctions of the famous *Navar*.

This was one of the School subtilties; against some of which, if Men cry'd out and storm'd a little, I should not be scandaliz'd, provided a judicious choice, and a faithful and exact List were made of them; which wou'd be very much shorter than is commonly thought; and provided also they

they would not fallſly give out, that Subtilties, were the Fund, the Marrow, and as it were, the whole quinteſſence of School-Divinity; and that on the contrary, they wou'd give notice of what is moſt true, that theſe kind of Faults are very rare, in compariſon of an infinite number of excellent things, very uſeful for the underſtanding of Religion and Chriſtian Morals; which are to be found in this ſort of Learning. And, in the laſt place, that the little which may be reprehended or rejected, ſhould not be wholly put to the Account of the Jeſuites; who moſt certainly to ſay no more, have not a greater ſhare in it than others.

Here is, ſaid *Eudoxus*, a project of accommodation, very fit to be propounded to ſome peeviſh learned Men of my Acquaintance, who are always in an ill Humour againſt the School-men; the greateſt part of which Perſons, answer'd the Abbot, never read them; but they ſpeak out of prejudice and prepoſſeſſion; the Diſcovery of an Epoch or period of time, by a Manuſcript or a Medal, is ſomething more in their eſteem than the diſcovery of the *Indies* by the *Portugueſe*. Shou'd but a School-man fall into a miſtake in ſuch a point as that, it would be in their Opinion a hanging matter; and always to be puniſh'd with the laſt contempt. But let us return to our Subject. Do you believe, added he, that *Pascal* could long keep the Character

Character of a sincere and true Judge or Critick? I do not say that, answer'd *Eudoxus*, and even Father *Bauni*'s three following passages which were joined together, tho' taken out of several places, gave me, at the very first, some suspicion, which I soon perceived was not ill founded. To shew that the Jesuites do say, *pro* and *con* when they please; observe but how they speak in the *Provincial Letters*.

"Father *Bauni* does in this exceed all
 "others; there is some pleasure in seeing
 "this learned Casuist penetrate into the *pro*
 "and *con* of the same Question relating to
 "Priests, and to find reason for both sides,
 "so very witty and subtile is he. In one
 "place, in the tenth Treatise, pag. 474, he
 "says that a Law cannot be made to ob-
 "lige Curats every day to say Mass; be-
 "cause such a Law won'd indubitably, *hand*
 "dubie, expose them to the danger of say-
 "ing it sometimes in a mortal sin. And
 "notwithstanding, in the same Treatise,
 "pag. 441. he says, *That Priests who re-*
 "ceive Money for a daily Mass, ought to
 "say Mass daily, and cannot excuse them-
 "selves, by their not being always prepar'd,
 "because they may always make an Act of
 "Contrition, wherein, if they are wanting, it
 "is their own fault, and not the Person's who
 "engag'd them to say Mass.

By reading this, continu'd *Eudoxus*, I
 cou'd not conceive, that it was to speak
pro and *con*; so different are the Subjects
 here

here treated of from one another. But, instead of any contrariety in the Passages cited, I found out the malice of the Person, who quoted them; for if we do but translate the Latin, there is in this matter, neither contradiction, extravagance, nor impiety, but all the discretion possible.

“ This is his assertion : I say in the third place, that when a Priest agrees with a Person to say Mass for him once a Year, or every Day, he Sins if he do’s not discharge this Duty, either by himself, or by some other — if therefore he do’s not do it, he ought to give back the whole Money to the Person from whom he first receiv’d it.

He afterwards makes this objection. *This wou’d be, to put the Priest into an almost unavoidable occasion of Sinning ; to which he makes two answers, Cui argumento duplice habet responsione occurritur. The first, that by an Act of Contrition, he may return to God, and if he do’s it not it is his own fault.* This answer is not good, said Cleander, interrupting him and laughing, at least according to *Pascal’s* principles ; for it supposes that Grace is not wanting, when for want of it, a man is unable to fulfil, or obey the Command.

For this time, I pray let us not meddle with Jansenism ; that is not now our business, answer’d *Eudoxus*. Harken to the other part of *Bauni’s* answer. *The second is, said he, that a Priest not being oblig’d, by*
Vertue

Vertue of his agreement, to discharge this holy Ministry in his own person, and being at liberty to do it by another, it depends on him, if he himself be not prepar'd to get Mass said by another; wherein there is neither Sin nor Danger. What say you to that, continues *Eudoxus*? Can any thing be better Stated or fuller of Sense, than every point of this decision? And is not *Pascal* think you, a Man of Honour, for suppressing, as he has done, the second part of this Answer, not only to find a Contradiction, in what this Divine has said, but also, to let his readers think, that he had in Conscience, oblig'd the Priest to commit Sacrilege.

I pray look upon this Third passage, reported by *Pascal*. "May a Priest, having first been at Confession, say Mass the same day he committed one of the worst of mortal Sins? No said *Villalobos*, because of his impurity; but *Sanchez* says he may, and without any Sin; whose Opinion I hold safe, and to be follow'd in practice: "*& tuta & sequenda in praxi.*"

This is a bold stroke, said *Cleander*, have a little patience, answer'd *Eudoxus*; when I my self first read this place in *Bauni*, I was a little shock'd, but running over the table of the Book, I fell by chance upon a word, that Engag'd me to read the sixth Chapter of the fourth Treatise, whereby I found what his real thought was in this.

There he puts the same question, with reference to Married persons, and teaches that

that, after even the most lawful Actions in this matter; the respect due to the holy Eucharist, obliges them not to approach to it presently; and that they cannot be wanting in the Decency requir'd in order to that Mystery, without venial Sin. He adds, that there may notwithstanding, be Reasons which may lessen, or wholly take away the Sin; the Scandal, for Example, which, in certain Circumstances, might happen, if these Persons shou'd not Communicate: The solemnity of a great Feast, or the extraordinary desire of Communicating, where-with God might inspire one in such a conjuncture. Thus it is evident, concluded *Endoxus*, that when *Bauni* speaks of Priests and Curates, whose Duty he particularly treats of in the Chapter cited by *Pascal*, it is but in relation to some Accidents, where the Sin on one side, and the necessity of saying Mass on the other, hold them in suspense. Whereupon, in the first place, he teaches, That a Priest, supposing he has made a good Confession, has all the essential Dispositions required by the Council of *Trent* for the reception of the Eucharist; that is to say, that he is in the state of Grace: which, in spite of the imaginations of all our new-fangled Innovators, is most certainly true. In the second place, when *Bauni* said, this Opinion was safe in practice, he (who thought it in Married Persons a venial sin) he intended no more but that a Priest or Curate might, without sin,

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follow

follow this opinion, when the Functions joyn'd to his Ministry, did not absolutely dispense with him from saying Mass, which sometimes do's happen.

And in such a circumstance a Country Curate for example, might possibly be, whose Parishoners, if they lost Mass upon a Sunday, by his forbearing to say it, wou'd take up strange Suspensions of him. Let a man upon this decision consult not our pretended Reformers, whose mistaken severity has sometimes caus'd, on such like occasions, a great deal of scandal, but any Divine of good sense, who knows how to apply the most solid Principles of Morals to particular Accidents and Cases, and he will quickly find, whether he can think otherwise upon this subject, than *Bauni* has done.

It is manifest, said the Abbot, that this must be *Bauni's* Opinion, after what he has said of Married Persons. But these favourable and so well grounded Expositions, are not to be made by the Jesuites: One part of a Book is not enough to defend the other; and upon every decision in Morals, their Divines ought to have repeated all their Principles, Restrictions and Circumstances, and prevented all manner of Difficulties and Objections. If they fail to do that, their Adversaries would be sure to make Extracts of their Books, and get these Extracts censur'd, and afterwards publish'd with beat of Drum, or sound of Trumpet, all over *Europe* and the *Indies*, that the Jesuites

suites Doctrine had been condemn'd. But is this all you have to say upon this place?

Yes, said *Eudoxus*, for as to what *Pascal* has made his Jesuite speak, touching the preference the Divines of the Society give the Casuists, before the Fathers, and such other trifling matters, we have already said enough. It is true, answer'd the Abbot, but yet do you not look upon what he has advanc'd in general against the Jesuite *Fillincius* as a Calumny, to wit, that the Laws of the Church, by being no longer observ'd do lose their Force and Vertue, *cum jam desuetudine abierunt*? This Proposition, so express'd, may be a false and dangerous Maxim; whereas, in the Instance *Fillincius* makes use on't, and whence *Pascal* has drawn it, it is the most reasonable in the World. I have really seen, said *Cleander*, abundance of People very much scandaliz'd at this Proposition, taken in the sense *Pascal* has given it.

This Maxime, answer'd the Abbot, is of use in the Civil and the Canon Law. Saint Thomas, Saint Antonin, Gerson, and others, as well Divines as Lawyers, do very often make use on't: And the very terms of *Fillincius*, are taken out of the Law. But the Application of it may be either good or bad: Let us therefore see how it is applied by *Fillincius*. According to *Pascal's* quotation, you will find it in the second Tome or Treatise 25. *Nm.* 33.

They read it, and saw, that *Fillincius*

does there treat of the Punishments decreed against Blasphemers in the Old Testament by *Moses*, or in the New by Councils and Decrees of Popes. Whereupon he says, that the Confessors in their Confessionals ought to enjoy those Penalties if they had been still in use. But that some were never receiv'd in the Church, and others were become obsolete: *At vel receptæ nunquam sunt, vel jam desuetudine abierunt.* Is any thing more true than this matter of fact? And was this *Maxime* ever apply'd more properly? This notwithstanding is the place *Pascal* makes use of to prove that the Jesuites laugh at the ancient Discipline; and make all its Rules give place to the frivolous Maxims of their Casuists.

That which follows, said *Cleander*, is a part of my Task: But I must ingenuously confess, my Courage fail'd me, and I grew weary. You'll easily believe, that the comparing and confronting of Texts and Citations, could not be a very agreeable Entertainment for a Man of my Humour. I was no longer able to endure so toilsome and unpleasant a Work; and therefore resolv'd to refer my self for the rest, to the Testimony and Integrity of Mr. Abbot.

What, reply'd *Endoxus* laughing, do you give ground or fall back? This is not very fair nor stout. But I am very glad, I have got over you the advantage of perseverance; however, I cannot but frankly
own,

own, that like you, I have already had strong Temptations on this Subject, and could not have answer'd much longer for my own patience. For whatever pleasure I take in seeing Mr. Abbot clear, and unfold so neatly, as he does these things, in the intangling and perplexing, whereof all *Pascal's* Wit and Cunning consisted; the matter is still very knotty and obscure, and obliges me to too much study and application.

Besides, the little we have seen is more than enough, to guide us in the Judgment we ought to make of the *Provincial Letters*. *Perrault's* Panegyrick of them, cannot be more clearly justify'd, than it has been by Mr. Abbot; I am above all things for *The Solidity of his Arguments, and for his Railleries always pure and decent*. The Jesuites have no cause to complain; for it cannot be more solidly prov'd by any Person who contains himself within the bounds of good Manners; that their Society is the Plague of the Church, a Body of wicked and extravagant Sots and Mad-men, that ought to be banish'd out of the Common-wealth, or shut up in *Bedlam*. It is not to detract, slander, calumniate, impose, or falsifie, when all this is done, with *Pascal's* Wit and Pleasantry.

Raillery a part, we are indeed infinitely obliged to you, continu'd he, speaking to the Abbot, and we pray you, not to give your self an further trouble, to prove to

us that *Pascal*, and those who furnish'd him with Memoirs against the Jesuites, stood much more in need than these Fathers did, of an Exhortation to make their Morals more strict and severe. He that has given occasion for this Master-piece of Calumny, and who daily studies to improve it, would edify all true Catholicks by recanting or disclaiming it. This Recantation would certainly be necessary to discharge his Conscience of a world of things, for which his great Age cannot but advertise him, he must very soon give a terrible Account to God.

Oho, answers the Abbot! you are well employ'd indeed, to preach to Mr. *Arnauld*, and endeavour to fill his Head with Scruples. I assure you he has no more to do but to die; the Pieces for his Canonisation are already prepar'd. And of this you cannot doubt, if you do but reflect upon the veneration paid by his Party, to the Memory of the Abbot of Saint *Cyran*.

Notwithstanding the authentick Testimonies of Mr. *Vincent*, Founder of Saint *Lazar*, which they have retrench'd out of the last Edition of the Life of this Holy Man (for that Faction gains their point in all their Undertakings) but which God's Providence has still preserv'd elsewhere. Notwithstanding the Testimonies of the Abbot of *Prières*, of the then Bishop of *Langres*, of the Archbishop of *Sens* *Bellegard*, and which is is more, of the late M. *Canlet*, Bishop of *Pamiers*,

Pamiers, a witness very troublesom to *Port-Royal*, notwithstanding what *F. Gondren*, General of the Oratorians both said and knew, and several other Witnesses of untainted Reputations, of the pernicious designs, which this Abbot had contriv'd, and was carrying on against the Church, and of his Heretical and Extravagant Opinions; in spite of all this, I say, the Abbot of *Saint Cyran* must pass for a Saint, if what is daily said by the Party, was to be believ'd, and for a great Servant of God, unjustly persecuted by Cardinal *Richlieu*, who look'd upon him as another *Luther*; judge by this, what will be said of Mr. *Arnauld*, whose Zeal had quite another kind of Success, than that of Mr. *Saint Cyran*.

But insine continu'd the Abbot, you quit me at too easy and too cheap a rate; I had a mind we shou'd have carryed on our work, at least to the Tenth Letter; for those which follow are little more than frequent repetitions of the same sort of Impostures. But in this you shall command; I for my own part, can only offer you, which I freely do, to proceed or continue what we have begun, whenever you please I will tell you more. I have in my head a small design, and which is pleasant enough of drawing up a Scheme of the Speculative and Practical Morals of the Jansenists; a design, that cou'd very easily be put in Execution: I shou'd have no occasion to send to the *Indies*, or have re-

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course to Memoirs, brought Five or Six Thousand Leagues. No no, I wou'd confine my self within the bounds of *France* and *Flanders*; where most of the pieces I shou'd have need of, are certainly to be found: I wou'd follow the order of time beginning with the Rise and Origin of these differences and disputes, and bringing it down to our own days; the Books, and Original pieces of the process against the Abbot of *Saint Cyran*, wou'd among other things, furnish me with a great deal of matter. And I know a thousand little stories of several that have, and still make a figure among the Party, which wou'd give me occasion enough, to make the subject both pleasant and diverting. The single process of *Perrette of Lions*, Mr. *Arnauld's* the Penitent, and by him supported against the Dean of *Senlis*, this Devotes Uncle, and Gardian. This suit alone, I say, well told, with all it's Circumstances, wou'd I can assure you, make a small Tome that wou'd not tire the Readers.

Mr. Abbot said *Cleander*, you must needs go on with this design; it wou'd without doubt be very successful: But do you know that I have taken the pains to write down our former Discourses; that we have communicated them to some of our Friends; that they already run about *Paris*; and that I am resolv'd to take the same course for the Remainder?

I am of a Meek, Peaceful Spirit and Temper, answer'd the Abbot; and wou'd not willingly be an Aggressor: But since you bring me into play by publishing our Discourses, you may very likely expose me to be Libell'd by the Jansenists: Which may perhaps put me also, into the same humour, and make me at least endeavour an equal return. As for the rest, how tiresome soever, you may find the examination of the *Provincial Letters*, you must notwithstanding grant me upon this point two favours.

The first is, that you may have something in this matter perfect, at least in some manner, you must give your self the trouble of reading two or three small loose Sheets of Paper, concerning several general Topicks, treated of in the *Provincial Letters*, and which together with the Doctrine of Probability, make according to *Pascal*, the whole Fund of the Jesuites Policy and Morals; that is to say, the Direction of Intention, the distinction of probable in Speculation, and probable in Practise; Equivocations and mental Reservations. You need not trouble your self with inquiries after the Author; you will in a few words see in them, all that is good or bad, as to these Points of Doctrine; and whether the Jesuites are blamable, excusable, or commendable, for what they have writ and taught upon this Subject: The reading of the whole, will not take up an hour of
your

your time; and yet you will find it sufficiently Instructive in this matter; whereof the greatest part of men have little or no knowledge, but very slight and Superficial notions. The cases made use of for examples are drawn out of the Seventh and Eighth *Provincial Letters*, and the others following, which you wou'd not take the pains to Examine.

The second thing I ask of you, is concerning the last Article of the last Letter of Ten Addresses to *Pascal's* Friend in the Country, which he calls *The Mystery of iniquity compleated*: Because it relates to the Love of God, which, according to him, the Jesuites say, is not necessary to Salvation. We must if you please, meet one of these days in your Jansenists friends Library about this Article, and then I hope to make amends for the occasion you lately lost of seeing us two Engag'd in the Discussions of much less important matters.

Eudoxus and *Cleander* answer'd, that it wou'd be a sensible pleasure to them, to see the Papers he mention'd, and that for their Conversation with the Jansenist, they wou'd take any time he shou'd think fit to Appoint.

The

The seventh Discourse.

E*udoxus* coming to the Abbot's house, and finding *Cleander* already arriv'd, said to him, we shall not fail to day of meeting our Man. He had notice of our Intentions, and is now actually waiting for us in his Library. Let us take Coach then, answer'd the Abbot; I am ready, only give me leave to take two or three Papers, of which I foresee we may have need. But yet before I go, I pray, let me know what kind of Man is he I am to deal with? I cannot for my Life understand why you shou'd be so very Shy, as hitherto you have been, to tell me the qualities of an Adversary, with whom you have so often threaten'd me.

What need you trouble your self, replied *Eudoxus* laughing, have I not said enough of him already, in telling you he is a Jansenist? However since you are so desirous of being more fully inform'd of his Character, it's fit you shou'd be satisfy'd. But yet, since he is one of my Friends, 'tis possible, you may not think my account of him so fit to be believ'd; and therefore *Cleander*, who has seen him often with me and knows him well enough, may speak of him more disinterestly, and with greater Freedom.

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He is an admirable man said *Cleander*, and a perfect Original. He has a great quickness of Fancy, and an extraordinary readiness to express himself; which is to supply his want of Wit, and he is so very wise, as seriously to value himself upon being a Jansenist: And looses no Opportunity to make all men believe he is what he is; for he thinks to get by this means, the Title of a great Wit. He has been but two years at *Paris*; he was before the Chief Magistrate of the small Town of —, during which time, he had frequent Correspondance by Letters, with Mr. — and Mr. —, for whose Interest and Service, he made himself business enough; and they were overjoy'd, for having found in that Country an Emissary of his Credit and Reputation. They have for a long time look'd upon him, as one of their forlorn hope; and I my self have often compar'd him to a Fireship; for the loss of which men are not much concern'd, provided it do's but first do Execution and blow up some of the Enemies great Ships. *Endoxus* has been acquainted with him several years, and I have known him ever since his coming to *Paris*. If his answers do not altogether satisfy you, his manner of making them will at least divert you.

That is to say answer'd the Abbot, you have as great an Expectation to be made merry, as you have to be instructed. But without more words, they took Coach and drove

drove directly to *Timante's* Lodging: This is the name, by which this new Antagonist of the Abbot's is to pass. *Eudoxus* went strait up to the Library, where he found him: And having saluted him, told him he had brought the Abbot with him, of whom he had spoken the Day before. He is, said he, an Obstinate, Head-strong Molinist,; who has lately resolv'd to undertake the defence of the Jesuites against the *Provincial Letters*. I'll put him into your hands to deal with; and having conquer'd him, make him, I pray, submit and do Honour to the great Saint *Austin*, and the honest Party.

You have had the Experience, more than once answer'd *Timante*, that upon this Subject, I am never taken unprovided. Give me but an Adversary worth the trouble, and you shall find I will give you a good account of him. Without more ado, they went immediately down to *Cleander* and the Abbot. I will very gladly, said *Timante* to them, make one in the Discourses. *Eudoxus* tells me, you have begun upon the *Provincial Letters*: You are a Molinist, continued he, addressing himself to the Abbot; and I declare to you, that I myself am a Jansenist, and ready to maintain the truth of these admirable Letters, as I would that of the Gospel. For there is nothing in them but pure Truth, without any mixture of Errour, Lyes, or Mistake.

I have a long time known, answer'd the Abbot, that the Gift of Infallibility has been allow'd Mr. *Arnauld* by his Party; but I did not know, till now, that they granted the same privilege to *Pascal*. As for my self, I do not take upon me to defend the Jesuites Doctrine in so Universal a manner: I consider they are like other Men, and believe them capable of being sometimes mistaken. But however the matter stands as to other Points, concerning which *Eudoxus* and *Cleander* may some other time tell you their Opinions; we are now come hither but to inform our selves, by the help of your great Library, of one single Point. The matter is, to know whether what *Pascal* has reproach'd the Jesuites with, touching the Precept of the love of God, be true or false.

Ho! truly said *Tamante*, this is a doubt quite out of fashion; and I admire *Cleander* and *Eudoxus* cou'd have patience to hear you upon this Subject. I know not, answer'd *Cleander*, whether Mr. Abbot has the Art to remove or to make Charms; but which soever of these is his Talent, it is certain he has given us a very different Impression, from what we had before of *Pascal*. He has shewn us the Jesuites Books, and in them has often made us read the direct contrary of what this Writer pretends to have found; and I could almost be tempted to believe, he had done the same things by these Books, which

which some say, the Jesuites did with that of *Jansenius*, after the condemnation of the five Propositions, which being shewn in this Book to some Persons, and they not thinking it possible, Mr. *Arnauld* cou'd have been guilty of a Lye, when he affirm'd, he never saw them in it, said these Fathers had falsify'd *Augustinus*, and inserted in him the condemn'd Propositions, which they were sure cou'd not be in the Original Edition; to which Mr. *Arnauld's* Affirmation related. I should have thought as much, I say, concerning *Bauni*, *Valentia*, *Vasquez*, and several others; if the Copies we made use of, had not for the most part come out of your Library; where, I am confident, you have none but good Editions.

A Man must really suffer himself to be charm'd, answer'd *Timante*, to take up such extraordinary Sentiments as those you seem to be possess'd with. What, does not Mr. *Pascal* speak truth in the *Provincial Letters*? Where he quotes not only the Books, but the very Chapters, Pages, and Numbers, and mentions even the several Editions? And are not the Jesuites the Patrons of loose Morals? I dare you to say otherwise in *Paris*; unless you say it before certain People, who are frightened out of their little Wits with the Bugbear of Jansenism: And yet among them you will find some, who in the Point now in debate, will not stick to declare themselves

themselves Jansenists; and who will subscribe without hesitation, to all the Letters, except the three first, wherein the Author raillies about sufficient Grace, the *potentia proxima*, and the Assemblies of the Sorbon.

Let us quit the general Thesis, said *Eudoxus* interrupting him; and let every Man think, or be of what Opinion he pleases; let us come to the point that brought us hither: Are you not much edifi'd, continu'd he, to see how we interest our selves about the love of God? What do you maintain upon this Article for *Pascal* against the Jesuites?

I am ready to maintain, said *Timante*, *Pascal's* Proposition in all its latitude, that
 Letter 10. *The Jesuites teach the love of God is not necessary to Salvation.* And what will you do, said *Eudoxus* to the Abbot?

I will maintain, answer'd he, and am prepar'd to prove it, that the Jesuites do teach the direct contrary, to what in *Pascal's* words this Gentleman has affirm'd. It is indeed your business to prove it, reply'd *Cleander*. *Timante* denies the matter of fact, and you affirm it, shew us therefore how it stands in the Jesuites Books.

We shou'd for a long time find employment, said the Abbot, if we shou'd read, one after another, all the Writers of the Society, who in express terms say, that the love of God is necessary to Salvation. I speak not of the Books of Meditations,
 Spiritual

Spiritual Exercise, Christian Practises, and an infinity of other works of Devotion; wherein the Jesuites preach up nothing so much, as the love of God. I pass by their *Rodriguez's*, the *Saint Fure's*, the *Hayneuve's*, the *Suffren's*, the *Du Pont's*, and a thousand others, whose Books you can no sooner open, than find this Truth in them. But I will confine my self to their Divines, whose Names wou'd make too long a List. You may however see it in a Book Printed at *Louvain* in 1689, Intituled, *Sexaginta quinque propositiones nuper à Sanctissimo Domino nostro Innocentio XI proscriptæ, à Societatis Jesu Theologis diu ante Sanctissimi Domini decretum consensu communissimo rejectæ*. Where there are no less than thirty cited. Will you be contented with nine or ten, such as are the chief, and look'd upon as the Oracles of the Order?

I'll quit you for one half, answer'd *Tir- mante*, in a bold and Magisterial tone. Abate Mr. Abbot nothing, said *Eudoxus*, and be not too forward; for I have found by experience, that he is very exact in his Quotations. Let us begin, said the Abbot, with Cardinal *Bellarmin*. Take the pains, I pray you, to reach me down his fourth Tome. Listen to these his Words. L. 6. de
gr. & lib.
 "The holy Scripture does not only say, arbitr.
 "that Charity is the Gift of God, but cap. 7.
 "farther commands us to love God: It
 "does not command us only to conserve
 "the infus'd habit of Charity, but also
 Z obliges

“ obliges us, to love God with all our
 “ Heart: for the Laws have for Object,
 “ the acts of the Vertues they command,
 “ and not the Habits.

Disp. 7.
 sect. 12.
 n. 250.

The Abbot also read in Cardinal *Lugo's* Treatise of Penance, these words.
 “ The command of loving God is abso-
 “ lutely founded upon the Law of Na-
 “ ture; and altho' there had been for it
 “ no positive Law from God, yet shou'd
 “ we be oblig'd to it, as all Divines do
 “ agree. You here quote Cardinals, an-
 “ swer'd *Timante*, that is to say, Men, who
 in quitting the Societies Habit, quitted al-
 so their wicked Maxims.

You do do not know, reply'd the Abbot,
 nor are you oblig'd to know so exactly the
 Chronology of all the Jesuites Books:
Bellarmin and *Lugo* were still Jesuites,
 when they wrote those I have cited; and
 when the last said, all Divines were agreed
 about this Precept, he comprehended with-
 out doubt in this general Proposition all
 of his own Society, at least, as much
 as others. But since, continued he, you
 will have no Cardinal Jesuites, I will pass
Tolet, whose Testimony I was about to al-
 ledge, and only stick to those who were but
 Jesuites. I see on your shelf of Divines,
 the Tome of *Suarez*, wherein he treats
 of the three Theological Vertues: The
 Abbot open'd the Book, and in his Trea-
 tise of Charity, read these following
 Words.

“ First;

“ First, I say, that this Precept concerns
 “ all Men, and this is evident from the Dil. 6.
sect. 1.
 “ sixth Chapter of *Deuteronomy*, *You shall*
 “ *love your Lord your God with all your*
 “ *heart, &c.* And by the tenth of Saint
 “ *Matthem*, *This command of loving God, is*
 “ *the first and greatest command of all—*
 “ The reason of my Conclusion is, that
 “ this love is a necessary means to Salvati-
 “ on, and that these kind of means have
 “ always the obligation of a command.

Certainly, said *Cleander*, interrupting him,
 when *Pascal* said, that the Jesuites taught
 the love of God was not necessary to Sal-
 vation, he ought to have excepted *Suarez*
 out of the number; for it is impossible for
 any Man to speak upon this Subject more
 clearly, than he has done in what we have
 read. *Hujusmodi dilectio est medium necessa-*
rium ad salutem. In the mean time, to
 judge by the esteem this Divine is in, not
 only with the Society, but also with all
 others, whether, if the Jesuites had been
 oblig'd to determine, which of their Bo-
 dy they wou'd have pass for the chief Di-
 vine, they must not have chosen this Man?
 They have not in reality, as I have been as-
 sur'd, any one whose Doctrine is more the
 Doctrine of the Jesuites, than this Author's
 Doctrine is; nor who is more generally
 follow'd.

I will add to this, said *Eudoxus*, what
 was lately told me by one of my Friends,
 who travel'd much in *Spain*, to shew the

great Opinion they have of this Divine in that Country; where he said, the Reputation of *Suarez* was so great, that in most Universities he was quoted in their Disputes, and the Defendants, to whom his Authority was urg'd, durst not refute him, but were oblig'd to reconcile, whatever was out of him objected, with the Doctrine of the Thesis: He also told me another thing pleasant enough, that in many Towns of *Spain*, and particularly at *Ferpignan*, the Inhabitants, even the Artificers, as well as other Tradesmen, are divided into two Factions; one *Suarists*, the other *Thomists*; in so much, that in the publick Sports and Recreations, the Men are chosen out of these two different Parties; and that the Acclamations were frequently heard at Bowls, sometimes of the *Suarists*, and sometimes of *Thomists*, according to the various success of the Gamesters, all ready to fall together by the Ears, the one Party for *præmotio physica*, and the other for *Scientia media*.

Timante, notwithstanding the trouble he was in, on account of the Passages cited by the Abbot, out of these three famous Jesuites, cou'd not forbear laughing at this odd proceeding of the *Spaniards*; and wou'd willingly have carry'd this digression farther; but the Abbot immediately returning to the point, said to him, you see by what *Eudoxus* and *Cleander* have spoken, that if the Jesuites cou'd have thought

thought themselves honour'd in the Schools by the Name or Reputation of any one of their Doctors, as the *Thomists* do by that of Saint *Thomas*, certainly they wou'd on this score have preferr'd *Suarez* to *Molina*. And indeed few Jesuites do follow *Molina*, in comparison of those who stick to the Principles and Opinions of *Suarez*, *Vasquez*, and *Bellarmin*; and they are *Molinists*, only because they maintain, and with reason, that the Doctrine of *Molina* is without Error; wherein there is none to be found, without misrepresenting and disfiguring it, that they might have a Handle and Pretence to refute it with the greater advantage. But since you have given me the Name of *Molinist*, the very first moment I have the honour of seeing you, it is fit I shou'd make good and maintain my Character with Credit and Reputation; and that I should also demonstrate to you, that if *Molina* be to be believ'd, *Pascal* must have spoken falsely, when he asserted, that the Jesuites taught, *The love of God was not at all necessary to Salvation*. I shall find, in less than a Minute, the place I want: I have it, listen therefore, I pray to what this Jesuite says.

"I am perswaded that we are oblig'd by
 "the Precept of the love we owe to God,
 "under pain of mortal sin, to defend his
 "interest, to oppose every thing, which
 "may wound his Honour or his Glory,
 "and to do every thing which we believe,
 "may be useful to this purpose; and that

*Tract. 5.
 de just.
 disp. 59.
 n. 6.*

“we ought to do it, even with the hazard
 “of our lives; which does not hinder, says
 Num. 7. “he two pages after, but that there may
 “be a paticular command of the love of
 “God, as a thing due to him, and that
 “this love may be commanded, as a neces-
 “sary means to obtain the possession of
 “God, and of eternal Life.

After this, the Abbot shew'd in *Tanner*,
 Tom. 1. these words; “The command which ob-
 disp. 2. de-“liges us to love God, is like a first Prin-
 spe & cha-“ciple, known and acknowledg'd by all
 tit. q. 4. “the World.

He found in *Valentia*, this which follows.
 “When we inquire, how and when the
 “command of loving God do's oblige us,
 “we do presuppose as a thing most cer-
 “tain, that there is such a command. For
 “this is evident both by Scripture and by
 Tom. 3. “reason. And a little lower, I say, in
 disp. 3. q. “the first place, that we are oblig'd, by
 19. pun. 1. “this command, to love God; not to love
 “him with a common love, but as our
 “last end, and by consequence with a So-
 “vereign love, preferring him above all
 “things in the World.

Layman also speaks, in this manner.
 “The Precept of the love of God, is cal-
 “led in the 22d. of Saint *Matthew*, the
 “first and greatest command of all; be-
 “cause it relates to the first Act of the
 “most excellent vertue, and the most ne-
 “cessary to Salvation.

See likewise, what *Becanus's* Opinion is, in this matter. "There is a twofold command of loving God, the first is general, and comprehended in all parts of the Decalogue, which obliges us to keep the Law of God: The second is positive and particular, and obliges us to make an Act of Charity, whether this Act be produced by, or is the motion of our love to God, or a detestation of our sin for offending God.

De Sa-
cram. c.
35. q. 6.
n. 4.

Thomas Sanchez argues thus. "Nothing is more certain, than that there is a command of loving God; the reason is, because the act of loving God is necessary to Salvation; *He that loves him not*, said *Saint John*, is dead already; but all that is necessary to Salvation, is commanded.

In decal.
l. 2. c. 35.
n. 1.

Have you then a mind, said *Eudoxus*, interrupting, and addressing himself to *Timante*, that Mr. Abbot should turn over, and confound all your Library? There is no more room on your Table for these *Folio's*; have you not seen enough to convince *Pascal*, either of rashness or of lying? Of lying, if he has, as he ought to have done, consulted all these Authors; of rashness, if he has advanc'd upon the credit of another, *That the Jesuites taught the love of God was not necessary to Salvation*. These are the most learned and most famous of all their Divines; and most of the others do but copy, or abridge, what they have writ.

What Answer can you make to all these matters of fact?

I Answer, said *Timante*, equally troubl'd and surpriz'd, by another enumeration made by *Pascal* in the same place, according to which, the Jesuites of *France* are of a contrary Opinion. Observe but the words of Mr. *Pascal's* Jesuite. "Thus our Fathers have freed Men from the troublesome obligation of actually loving God: And this Doctrine is so advantagious, that our Fathers *Anat*, *Pintereau*, *le Moyne* and *A. Sirmond* himself, defended it vigorously, when others had a mind to run it down. It seems to me, added *Timante*, that *F. Sirmond* alone, is to be valu'd full as much as *Sanchez*, *Suarez*, and *Layman*, and perhaps many more all join'd together.

The Abbot, at these last words of *Timante*, fell a laughing, what, said he to him, do you believe the Father *Sirmond* here spoken of, to be that famous Father *Sirmond*, who, in spite of the *Jansenists* utmost Envy and Malice, preserv'd so great a Name and Reputation among all the learned, not only of the Catholick Church, but also of all other Sects and Parties whatsoever? He is not at all the person intended: Your Errour nevertheless is very pardonable, since it is founded but upon *Pascal's* Malice.

And really, when after Father *Anat*, and Father *le Moyne*, Men known, and upon many accounts, very valuable; these words,

words, and *Father A. Sirmond himself*, are seen to be added by way of gradation ; who wou'd not believe, but that this must be meant of the renowned *Father Sirmond*? He was the only one publicly known in the World, and known commonly but by his Sirname. The preference in point of Merit and Authority, which the word *himself* gives to the Person here spoken of, above *Father Anat*, and *Father le Moyne*, leaves no place to doubt, but that he must be the Person intended. Among two thousand men, who shou'd read the *Provincial Letters*, there would not be found six that should not believe the Society's Reputation wounded by this Reproach, on one of their Members, who is accounted the chief Ornament of their whole Body ; and I do on this Account, forgive your having oppos'd him to *Suarez*, *Sanchez*, *Layman*, and *Molina* : And also to the two Cardinals, *Bellarmin*, and *de Lugo*.

But really the Man *Pascal* speaks of, is a Man very little known, and of no consequence ; however it shall not lye at my door if we examine not, what relates to him : For there wants a great deal to make the Idea given of this *Father Sirmond's* Doctrine, to be true : But first let us see, whether *Father Pintereau*, *Father Anat*, and *Father le Moyne*, do vigorously defend it. For in this also, there is an Equivocation, to say no worse of it, as great as in the
Name

name of *Sirmond*, Have you, said the Abbot to *Timantes*, the Jesuites Apology against *la Theologie Morale*?

I have answer'd he, all that has been writ on both sides in this matter; but I do notwithstanding own to you, that I have read very little of what the Jesuites have writ in their own Defence. They are too serious, and do not divert me as Mr. *Pascal* do's; and besides all he says, has a certain Air of Truth, which is of it self perswasive, and makes it unnecessary to read all those Rapsodies, his Adversaries have heap'd up together, with design to refute him.

This method of hearing but one side, answer'd the Abbot laughing, is very wonderful, for the enabling Men, to make a right and equitable Judgment between two contending parties. Which words he had no sooner ended, than he took into his hands the Book attributed to Father *Pirivreau*, intituled, *Les impostures & les ignorances du libelle intitulé la Theologie Morale des Jesuites: par l'Abbè du Boisie*. He read in it the passage cited by *Pascal*; where the Author do's but maintain these words of the Council of Trent; *That Attrition, produc'd by the fear of Hell, disposes the Sinner to receive Grace in the Sacrament, altho' that without the Sacrament it is not sufficient to justify him*. There this Divine shews, that the Opinion, which holds that Attrition with the Sacrament do's justify is the Doctrine of almost all Divines, especially since
the

the Council of *Trent*; that altho' these Divines do not treat the contrary Opinion as Heresy, yet many of them do esteem it very rash; because the words of the Council upon this Subject do appear so positive and express; and which is more, he quotes a censure of the *Sorbon*, in the year 1638, which says the same thing; a man cannot see in all this text of Father *Pintereau*, one single word, which shews the love of God is not necessary for Salvation. How then and by what Rules of honesty, durst *Pascal* place this Divine in the number of those, who maintain the opinion he attributes to Father *Sirmond*, *That the love of God, is not necessary to Salvation?* Cannot one then defend with Catholick Divines, the Council of *Trent's* Doctrine concerning Attrition, without being suspected to destroy the precept of the love of God?

He! Do you no see, replied *Timante*, that in the words quoted by Mr. *Pascal*, your Jesuite treats the obligation of loving God, as a difficult and troublesome thing?

Nothing is to be chang'd in the terms, said the Abbot; *Pascal* thus sets them down. *It was therefore reasonable, he shou'd take away that troublesome and difficult obligation Man was under, by the Law of rigor, of exerting an Act of perfect Contrition, to be justify'd, and that he shou'd institute Sacraments, which might supply it's defect, with the help of a more easy Disposition:* If he has said, that this obligation of a perfect Contrition, was troublesome

blesome and difficult, he has said so, after an infinite number of Divines ; and this is very true in the sense, wherein so many learned Men have said it. An act of perfect Contrition, which includes an act of the pure love of God, is the most Heroick act of Christian Virtue ; and most directly opposite to self-love ; of which it stifles and excludes those motions, which appear the most Lawful. He there speaks of a Sinner, who by that means was to quit his Sin, and make an effort to break his chains, and his will of Iron, as St. *Austin* calls it, which keeps him fast bound : For this act a Man needs one of the strongest Graces, that is in all the Treasures of God's Mercy. Infine, this is an act so hard, and so contrary to corrupted nature, that the Divinity of *Port-Royal* allows it to very few Men in the World ; and it was partly upon the Account of the difficulty of making on't, that they formerly excluded from the Communion, so many Penitents for whole years, and even at Easter, in spite of the commands of the Church.

Who then can doubt, if this Doctrine be true, that Attrition with the Sacrament is sufficient to justify a Sinner ; but that it is a particular favour, granted by the new Testament, to those under the Law of the Gospel, and an advantageous effect of the Blood of *Jesus* shed for us, and apply'd to Sinners in the Sacrament of Penance ; since it is an easy way of returning to God, which

which they had not, who liv'd under the Yoke of the old Law. What occasion is there then of crying out, as *Pascal* do's immediately after, *O Father, you put a man out of all Patience, and the things that you have said to me, cannot be heard without Horror?* This is follow'd with a whole Sermon full of new Impostures and Calumnies; and wherein several passages of Scripture, concerning the Love of God are abus'd, to give the Bloodiest Wounds, that ever could be given to Brotherly Love and Christian Charity.

They made an end of reading what was in Father *Pintereau* upon this Subject, and what related to it, in the Apologies of Father *Anat*, and Father *le Moyne*. Where the whole is reduc'd, not to maintain the Opinion of Father *Antony Sirmond*, such as is attributed to him, but to defend the man, by endeavouring to shew, that his Accusers had not understood his meaning aright, and that there was nothing worse in his Expressions, than in the Expressions, of many other Catholick Doctors, against whom, they had never objected any thing.

Timante, whose trouble and confusion increas'd, in proportion to their going on, foam'd and sputter'd at this, and after beating about the Bush very much, to very little purpose, address'd himself briskly to the Abbot, and said: Infine Sir, declare your self, do you make any difficulty to
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give up and quit to me even this Father *Sirmond*? We shall soon see, answer'd the Abbot, whether we shall Capitulate at last; but I wou'd gladly first try at least, whether I also may not be able to defend him.

That do's not appear to me very necessary, said *Cleander* interrupting him, to satisfy our Curiosity: *Eudoxus* and I, wish neither good nor harm to the Ghost of this good Father, who has it seems been Dead above these Fifty Years: Besides the Reputation of the Jesuites, for which you interest your self more than all of us, is already sufficiently secur'd, by the croud of Authors you have cited out of their Society;

Manifeste
Apologet
pour la
doct des
Jesuites.

Theol.
Moral.

"This private man, to make use of the Poetick stile and terms of Father *le Moyne* was neither a Giant, nor a Man like *Geryon* in the Fable, with several Bodys, that upon the Authority of his little Book, it shou'd be said of all the Jesuites together, *They have gone so far in Impiety, as to maintain that an interiour Act of the Love of God, was but Counsell'd and not Commanded.*

All this is very true answer'd the Abbot, but you see, *Timante*, is not so easily contented as you; he argues upon other principles, and I am going to satisfy him. Say rather, replied *Timante*, that you are a going to wrangle and cavil with him.

Not at all said the Abbot, my design is only to extricate and clear things a little. I have more than once observ'd, that one
of

of *Pascals* Secrets, is to puzzle and Confound matters; that he possesses in perfection the Art of Magnifying Objects, and that giving them afterwards to *Wendrok*, who is naturally, as is said, very Fanciful, he turns them into Specters, or Bugbears, against which, *Don Quixote* like, he Fights with all imaginable Rage and Fury; and with a Heat and Fire, which makes him from time to time, commit very gross Solecisms amidst those fine Latin Phrases, that made him pass for the *Cicero* of the Party in the Opinion of all those, who understood nothing of the matter.

Solecisms in *Wendrok*, answer'd *Timante* in a fret; those are the Jesuites Calumnies; there is better Latin, and more Elegance in his Notes and Translation, than there is in *Petavius*, *Sirmond*, *Masseus*, and all their writers put together. The dispute at present, is not of *Wendroks* Solecisms, said *Eudoxus* interrupting him, but certain it is, that Mr. Abbot shew'd me some lately, of which I had not taken notice, and which might possibly have escaped you also, as well as me. But let us put this matter off to another time. You must Mr. Abbot, now satisfy if you can, *Timante* upon the point in hand.

This indeed is my intention, answer'd the Abbot; let us therefore return to our Subject and read the passage in the Tenth Letter, wherein he himself found these words. "I will pass by all that fooling, where

“ where the Wit of the Man so insolently
 “ sports it self with the love of God;
 “ but, pursu’d he, our Father *Antony Sir-*
 “ *mond*, who triumphs upon this matter in
 “ his admirable Book of the *Defense de la*
 “ *vertu*, where he speaks, as he tells his
 “ Reader, French in *France*, discourses thus
 “ in the 2d. to Sect. 1. p. 12, 13, 14. &c.
 “ *Saint Thomas* says, that a Man is oblig’d
 “ to love God, as soon as he comes to the use
 “ of Reason: That’s a little too soon: *Scotus*
 “ says every Sunday: Upon what is this found-
 “ ded? Others hold, when one is grievously
 “ tempted, yes, in case there be no way but
 “ this to avoid the Temptation. *Scotus* says,
 “ when one receives a Benefit from God; ’tis
 “ good to thank him for’t. Others say, at the
 “ Hour of death, that’s late indeed. Nor do
 “ I believe that this ought to be done upon the
 “ reception of some Sacrament; Attrition with
 “ Confession, if they have convenience of ma-
 “ king on’t, is sufficient for that. *Suarez*
 “ says, that a Man is oblig’d to it some time
 “ or other; but at what time, he makes you
 “ your self Judge of that, for he himself knows
 “ nothing of it, nor indeed do I; for who
 “ should know what this Doctor did not? And
 “ he concludes at last, that a Man in ri-
 “ gour is not oblig’d to any thing, but to
 “ observe the other commands without a-
 “ ny affection for God, and without giving
 “ him his Heart, provided he does not
 “ hate him. And this he proves at large
 “ in his second Treatise. When the Ab-
 bot

bot had read thus far, he said to *Timantes*, you are, Sir, a Divine without doubt.

No indeed Sir, answer'd *Timantes*, neither was Mr. *Pascal*; but this did not hinder him from arguing extreamly well upon all Moral matters, wherein a Man needs but common sense to make a right judgment. A Man must have something else besides that, reply'd the Abbot, to judge well of some Subjects; and I cannot upon this give you the satisfaction I desire, without entring a little into Divinity; bear with me, I pray you, but one minute, I shall not be long.

First, there never was a Divine, that absolutely denied, we had a Precept of loving God, and that the observance of it was necessary to Salvation: But after the Doctors had, for the better clearing of things, made a distinction in this matter of several kinds of Precepts, they were divided upon some Points.

2. This Precept, they say, is at once both a general and a particular Precept; because it is impossible to fulfil or obey it in its full extent, without the observation of all the other commands; of which we cannot violate a single one, without wounding and destroying the love, which we owe to God. They account it a particular Precept, because it enjoins Acts of a certain particular Vertue; that is to say, Acts of Love, which in their kind, are wholly dif-

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ferent from the Acts of the other Vertues, by which we observe, or keep the rest of the commands.

3. The Precept of Charity is both Negative and Affirmative; a Precept is called Negative, when it is consider'd with reference to the things it prohibits to be done. 'Tis call'd Affirmative, when it is consider'd with reference to the things it commands to be done. Thus the Precept of the love of God is Negative, in as much as it forbids us to hate the Supream Good; which is to be understood, not only of a formal hatred, a Sin, of which seldom any but the Devil is guilty, but also of every other sin; because every sin comprehends, or includes a distance and separation from God. This Precept is Affirmative, in as much as it commands us to make on some occasions, Acts of the Love of God: For Example at the Hour of death, or upon our first coming to use of Reason, which represents God to us as our ultimate end.

The Divines farther teach, that a Precept may oblige either *by it self*, *by its own vertue*, or *by accident*: their terms are *per se* and *per accidens*. It obliges by it self, from the moment it enjoins me independently, and without reference to any other Precept, to do an act of the particular vertue to which it has a relation: Thus the Precept of Charity, will oblige me by it self, if independently on all other Precepts, it obliges me to make acts of the love

Love of God. A Precept obliges by accident, when I am bound to acquit my self of some incumbent Duty, or to resist some Temptation, and that neither the one or the other, can be perform'd without doing the Act commanded by this Precept: Thus finding my self in some Circumstance, oblig'd by the Precept of Repentance, to make an Act of perfect Contrition, the Precept of Charity upon this occasion obliges me by accident; because the Act of Contrition being a Detestation of Sin, proceeding from the pure motive of the Love of God, I cannot fulfil the Precept of Repentance, without making an Act of the Love of God.

Infine, all Divines agree, that there is a Precept or Command to love God; that this Precept is Negative; because it includes a Prohibition of doing any thing against God; and that it is Affirmative also; because it obliges us to some particular Duties. They likewise agree farther, that it is a general Precept, extending it self to the observation of all other Commands; and that it is also a special or particular Precept, obliging us at least by accident, as in the Case of the necessity of Contrition and some others. The whole current of Divines do, I say, agree in all these points; and Father *Antony Sirmond* also agrees with them in the Treatise we are now upon. And it is not of this he is accus'd, but in accusing him of another thing, they Con-

ceal or Dissemble his having taught even this; which alone, if made known, wou'd have suffic'd to have lessen'd a great deal the Horrour they endeavour'd to bring upon his whole Doctrine. The single Question then, that can here be put with reference to the Doctrine of this Divine in particular, is to know, whether supposing all these other Obligations, wherein the whole World agrees, this Precept as far forth as it is special, or particular and affirmative do's oblige us, not only by accident, but also by it self, to make formal Acts of Love, by which we say to God, *My God, I love you with all my Heart.*

- To that this Author answers, that there is one Command of God, by which we are oblig'd to have this Love; which he calls
- Pag. 21. *Affective*, as there is likewise one by which we are enjoin'd to have this other Love, which he calls *Effective*, and the Love of Execution. Which consists in an exact Observation of his Commands; but that the Command of Affective Love, is a Command of sweetness, which God do's not give under pain of Damnation, because, said he, a Father do's not say to his Children, *Love me, or I will Kill you.* And that on the contrary, the Command of Effective Love, or of Execution, is a Rigorous Command, because if we do not fulfil it, we must go to Hell.
- Pag. 29.

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This is somewhat subtle, said *Eudoxus* interrupting him. A little too much, answer'd the Abbot, and if *Timantes* shou'd say but that, we shou'd soon agree. I say reply'd *Timantes*, that this proposition, is Execrable and Impertinent, and tends to the subversion of all Morals, and the intire Corruption of Manners.

Forbear a while, I beseech you, answer'd the Abbot, your Hyperbolies and Exaggerations; such things are good for nothing but to blind and dazzle men, who are not us'd to make Reflexions. Let us look into things a little nearer. Do you believe that it is this Love *Affective* which troubles and confounds the common sort of Christians, and gives them pain in their way to Heaven? No truly, it is the Love *Sirmond* calls *Effective*; it is this exact fulfilling the Commands of God, which discourages and overcomes Nature. Let us on the contrary suppose, that there shou'd be no Command at all of *Affective* Love, but that the Command of *Effective* Love shou'd subsist and be accomplish'd; behold then the World reform'd; there wou'd be no more Injustice, nor Envy, nor Jealousy, nor Dissentions, nor Impurities, nor Debauches; since this Reformation, the Exercise of *Effective* Love, and the observation of the Precept which Commands it is but one and the same thing. Let this Doctrine then of *Sirmond* be as false as you will; to say it tends to the Relaxa-

tion and Corruption of Manners, is to give the World a very false Allarm.

Let us come a little closer to the matter, descend to particulars, and propose, according to the principles of *Sirmond*, this Case. A man exactly observes all the Commands of God, either out of that saving, Pious, Supernatural Fear, spoken of by the Council of *Trent*, and by it affirm'd, in opposition to *Luther*, to be a gift of the Holy Ghost, or out of some other good motives of a different Vertue from Charity: A Christian for example, hears Mass very Devoutly on Sundays and Holy-days, and he hears it out of a motive of the Vertue of Religion, which obliges him to Honour him, whose infinit Excellence and Perfection merits the Homage and Adoration of all the Creatures in the World: He Communicates often, with this Prospect and Consideration, fully perswaded, that God is infinitely Honour'd by this Action, by reason of the Victim which is offer'd in the Holy Sacrifice. The same motive hinders him from Swearing, Blaspheming, and from being Immodest in the Church. By a motive proportionable to this, he Honours his Father and Mother, as persons, who to him are in the place of God. He submits himself intirely to his other Superiours, by the motive of Obedience he owes his Maker. He gives Alms to the Poor, by the motive of Mercy: He Fasts for Mortification, and in Obedience to the Church. In

one

one word, sometimes by one of these motives, and sometimes by another, he avoids offending God; or if he do's offend him, he presently returns again, and detests his Sin in the Sacrament of Penance, encourag'd by the motives of some one of these Vertues I have spoken of. By behaving himself in this manner, he observes the Negative Precept of Charity, and fulfils the Command of Effective Love.

Now the question propos'd by Father *Sirmond*, is to know, whether a man living in this manner, without any other formal Act of the pure Love of God, wou'd Violate the Command of Charity, and sin mortally.

This is not altogether the case, said *Timantes*, interrupting him; you omit an Essential circumstance, remark'd by Mr. *Pascal*, or rather you add such a one, as hides the Poyson of this Doctrine; it is, that *Sirmond* wou'd have it, that this man keeps the Commandments *without any Affection for God*, and by Consequence observes the Law, not as a Christian, but as a Jew. Harken to what Mr. *Pascal* says upon it.

"Father *Sirmond*, said he, at last concludes, that in Rigour, we are oblig'd to
 "nothing more, than to the observation
 "of the other Commandments, *Without*
 "*any Affection for God*, and without giving
 "him our heart, provided we do not hate
 "him. This is what he proves at large,
 "in his second Treatise. Mind well I pray
 "said

“said *Timantes*, these words, *without any Affection for God.*

I have observ’d them very well, answer’d the Abbot, and have also at the same time taken notice, that they contain a most Notorious Imposture. Here’s the Book; I defy you, to shew me in it those words. Read the 16, 19, 24, and 28 *pages* quoted by *Pascal*. If you find them there, I will own my self the Imposture I have call’d him. Father *Sirmond*, in this whole Question, where he opposes Love *Affective* to Love *Effective*, excludes nothing from Effective Love, but only the motive, or the sole Affection of pure Charity, by giving it the motive of some other Vertue. His design in the Treatise, is chiefly to examine this point, *whether it be permitted to act by hope, or fear, or any other motive, but the pure Love of God*; as he speaks in his preface, and as it is impossible, for any one not to see, that reads this Treatise, either in whole, or in part. But to convince you, we need but hear how he explains himself in his Decision of this Question.

The Abbot in the 22th. *page* reads these words. “He who do’s not find himself
“infram’d with this Divine Fire, and yet
“notwithstanding, keeps himself out of
“some other good Consideration so Mind-
“ful of his Duty, (observe in your turn,
“said the Abbot, these words, *out of some*
“other good Consideration) that he has no Af-
“fection in his Heart, Thought in his Mind,
“Passion

“Passion in his Soul, nor Power in his Person, whose Interest he do’s not quit to accomplish, or fulfil in all things the main will of God, even in cases, where he may be disgrac’d, for governing himself as reason dictates, or directs. He that is in such a state, obeys the Rigour of this great Commandment, and do’s that which is necessary and sufficient to Salvation.”

It is therefore false, pursued the Abbot, that this Author is content, Christians shou’d observe, or keep the Law as a Jew purely, in an exteriour manner, without letting his heart have any share in it; since he exacts that it shou’d be done by some Holy motive, and that it be strong enough to make us in all things prefer God’s interest to our own. For listen, I pray you, to what he further adds. “So that we never put any thing in ballance with him, nor waver between his Service, and that of the Creature wilfully uncertain, to which of the two we shou’d give our selves up, much less that we shou’d not prefer any thing to him, nor suffer our selves to act contrary to his Will.”

And well, said *Timantes*, in turning the thing even as you say, and as you pretend, your *Sirmond* understood it, will you maintain this Doctrine in all its points?

I do not say that, answer’d the Abbot; for I am with the multitude of Jesuites, I have cited to you, of a contrary Opinion; and

and believe, as they do, that the Precept of Charity do's, in Rigour oblige us to make from time to time, formal Acts, as they express it, of the Love of God, and distinguish'd from the Acts of Obedience, of Fear, of Religion, and of that Love Effective, whereof he speaks. But without defending the Doctrine, a man sometimes may, as I have already said, defend the Author, and therefore see, I pray, what I believe, a man may yet say to justify him.

1. He is not the first Divine that has spoke in this manner: Have not you, said he to *Timantes*, the Book writ at *Louvain*, by Doctor *Dubois*, Royal Professour of the Holy Scripture in that University, concerning the propositions in Morals condemn'd by Pope *Alexander VII.* in 1665, and 1666? Yes I have, answer'd *Timantes*, and nothing is written in that Country, upon such kind of Subjects, but is sent me by some of my Friends among the Doctors of Divinity: Look you here it is.

Art. 1. ad
prop 1. This Author reply'd the Abbot, seems to be a sincere man; he is not at all of the Opinion you and I disapprove; on the contrary, he refutes it; but before he do's so, see how many Authors he reckons to have taught it. Into which number he put *Bannez*, a famous Divine of Saint *Dominick's* Order, Cardinal *Cajetan* of the same Order, *Marchantius*, *John Sanchez*, who must not be mistaken for the Jesuite *Sanchez*, *Jansenius* Bishop

Bishop of *Gant*, *Melanus* a Doctor of *Louvain*; the greatest part of these persons would have been for their Learning, Quality, and Characters, much more worthy Adversaries for *Pascal*, than this good Father *Antony Sirmond*: But alas his business was to seek for Adversaries, only from among the Society.

A certain person lately made me make a Reflexion which may be of some use to the Jesuites: It is, that the Jansenists cry Victory and believe themselves secur'd against all their Adversaries attacks, and shelter'd against the Churches Excommunications, if they can but discover some *Thomists*, whose expressions come near theirs upon the Subject of Grace, notwithstanding the contempt they have at the bottom for the Doctrine of this School: Which they treat by the name of *Folly*, when they speak in Confidence to one another, believing it with their Master *Jansenius*, very distant from the Thoughts, Ideas, and System of Saint *Austin*. Why therefore, shou'd not a Jesuite be freed from blame, or at least excus'd, when he can produce, as may be done here for *Sirmond*, famous Doctors, Cardinals and Bishops, rais'd to these Dignities, by the merits of their Learning and their Vertues? Another Author, with whom I am not acquainted, who calls himself *Florimond du Plessis*, cites in favour of *Sirmond*, the most Eminent and Illustrious of all the old Divines; Saint *Antonin*, *Sylvester*,
Almain

Almain Doctor of Paris, the Learned *Tostatus*, *Gerson*, and many others, whose expressions are perfectly like his.

In the second place, this Jesuite had shewn no inclination for this Opinion, but because he believ'd it the Opinion of *Saint Thomas*. Let us see, what he says, *pag. 15.*

"*Saint Thomas* said, he, 2. 2. q. 44. a. 6.

"seems to answer not, and to content him-

"self for avoiding Damnation, that we

"shou'd not otherwise do any thing against

"Sacred Love. *Wendrok* answer'd *Timantes*,

has fully shewn how much *Sirmond* was mi-

staken in attributing this Doctrine to *Saint Thomas*.

It is very hard, reply'd the Abbot, for any man to argue more in the Air, to shoot at Random, or wider from the Mark, than *Wendrok* has done about this Article, in his long Dissertation. Whoever rightly understands the state of the Question, and the Divines Doctrine, which I have endeavour'd to explicate and unfold upon the Command of Charity, will see, that almost all *Wendrok* quotes out of *Saint Thomas* against *Father Sirmond*, may by this Divine be admitted without any Danger, and do's not at all prove, that *Saint Thomas's* Thoughts were any way different from his. But this is not the Question now in debate, whether this Author be, or be not mistaken concerning the Opinion of this Holy Doctor, or whether *Wendrok* has reason'd well, or ill upon the point: It may be always truly
said

said, that Saint *Thomas's* Opinion, well or ill understood, was Father *Sirmond's* Rule: And it is also most certain, that Saint *Thomas's* way of expressing himself, gave him the occasion of thinking as he did. Let us see said *Cleander*, in St. *Thomas* the passage by which he supports himself; we shall easily judge by that, whether his mistake be excusable or not.

The place cited by *Sirmond*, was immediately open'd; the Angelical Doctor there puts the Question; "Whether a man in ^{2. 2. q.} "this Life can fulfil the Precept of the Love ^{44. 2. 6.} "of God; and among other difficulties ^{2.} which he raises in this matter, he makes this Objections; "Whoever do's not fulfil "a Precept, sins Mortally; if then in this Life no man can fulfil this Precept, no Body can be without Mortal Sin. After he had explain'd in what Sense he might not, in this Life fulfil this Precept, he thus answers the Objection: "It must be said, that as "a Soldier is not to be blam'd for not "getting the Victory, provided he Fights "Valiantly, in like manner he, who in "this Life do's not fulfil this Precept, do's "not Sin Mortally, provided he do's no- "thing against Divine Love. *Ita etiam qui in via hoc Præceptum non implet, nihil contra Divinam Dilectionem agens, non peccat Mortaliter.* This passage, said *Cleander*, might have deceiv'd any other, as well as Father *Sirmond*, supposing he be deceiv'd.

After

After all, answerd the Abbot, I believ^e he did not rightly understand St. *Thomas* in this place: But the manner alone, wherein this good Father concludes the Question, wou'd deserve his Pardon, altho' he shou'd have been the first Author of this Opinion; which before him so many others held.

Page 29. See how he ends this Article. "It is our
 "Duty, not to abuse his fatherly Goodness,
 "but to act as much and as soon as possible
 "by a Principle of Love, of Disinterested
 "Love, of Filial and of Cordial Love: For
 "this is to be carefully heeded, that altho'
 "God of his great Goodness may save us
 "by the Paternal Conduct of fear alone,
 "by which he disposes us to receive the
 "effect of the Sacraments; nevertheless, as
 "this way is the least pleasing to him, so
 "is it also, neither frequent, nor lasting,
 "and we are easily turn'd from it——
 "God has said, *He who has my Command-*
ments and keeps them, is he that loveth me.
 "He loves me by his works: To this he is
 "in Rigour oblig'd by my Law: But also
 "adds he, he who do's not Love me, do's
 "not keep my sayings; no truly he do's
 "not keep them long: For which reason,
 "the great St. *Antony* said; there was no
 "sure defence against the attacks of the
 "Devil, but the Love of Jesus Christ: All
 "others are transitory and unconstant.
 Is to speak in this manner, added the Abbot,
 the way to Ruin and Destroy the
 Love

Love of God in the hearts of Christians?

As for my own part, said *Eudoxus*, I am mercifully inclin'd, and clearly of Opinion, that if there shou'd ever be a new Edition of *Wendrok*, the Title of his third Note, ought to be chang'd, *Antonij Sirmondi adversus hoc praeceptum intolerandi errores proponuntur*. It is enough to call it a mistake, a vain Theological refinement, and as Mr. Abbot was willing to term it, a false subtilty, impertinently inserted in a Spiritual Treatise. *Sirmond* without it might very well have maintain'd, as he has done, the Doctrine of the Council of *Trent*, against those, who had the Confidence to teach, that every action which has not the pure Love of God for the motive, is a sin.

I will not go back, answer'd the Abbot, from what I said, to make you hope, I might Capitulate, after I had for some time defended my self; I think I have done this well enough, and I am ready yet to add, even somewhat more, provided *Timantes* wou'd, on his side, use the same kind of Freedom. We must see said *Timantes*, what new proposals you have to make, to induce me to this Capitulation.

I will own, continu'd the Abbot, that *Sirmond's* distinction of *The Commandment of Rigour*, for the Love Effective, and *The Commandment of Sweetness* for Love Affective, is a little Chimerical. Who speaks in this
matter

matter of a Command, speaks of a thing oppos'd to Council, or Advice, and by consequence, of a Command of Rigour. I will also say, that this Doctrine separated from the Text, where it is very much soften'd has in it self something very hard, and fit to be rejected, and that the pretended Authority of St. *Thomas*, or of *Cajetan*, *Fansenius* of *Gant*, or others, ought not to make it current.

This is something said *Timantes*, but what wou'd you have me grant you in exchange? I only ask, answer'd the Abbot, that the Divines of the Society, of whom you have heard me cite a number of the most considerable, having all thought, and spoken quite differently from Father *Antony Sirmond*, you wou'd not for the future, say *The Jesuites teach, that the Love of God is not necessary to Salvation*: Nor call that, the Doctrine of the Society.

This is, answer'd *Timantes*, a large Article, and of great importance, which I cannot grant without first consulting with the Gentlemen, who speak so every day; and whom I value too much not to continue to talk as they do.

Since you will not then, replied the Abbot, conclude any thing, without these Gentlemen's consent; it is fit, when you consult them upon this point to tell them, that a World of men are scandaliz'd at the Doctrine, and Falsifications of *Pascal* in his Tenth Letter; where pretending to the

Doctrine

Doctrines of the Jesuites, or rather of the most celebrated Divines upon Attrition, he do's not only propound it, in such a manner, as that it is not to be known by these Fathers, but that it is also easily perceivable, that under this pretext, he wou'd fain run down some points, decided by the Council; that this proposition *Attrition with the Sacrament is sufficient*, and this, *The act of the Love of God is not necessary to Salvation*, have no Relation to one another, as he wou'd have it to be understood: That the Jesuites defending the first, after an infinite number of Divines as conformable to the Doctrine of the Council of *Trent*, do at the same time fight against the second; that the one ought not, nor cannot be drawn into consequence for the other; not even in any particular case, which some may think ought to be excepted, out of the general Thesis; that they will shew them reason, and very good reason, when they desire it, for the diversity of the Divines Systems, touching the time, wherein a man is oblig'd to make an interior, formal act of the Love of God; but on Condition, these Gentlemen will, also propose their Hypothesis, and Opinion upon this matter: to the end it may be examin'd by the Rules and Principles of true and solid Divinity.——

You are there cutting out a great deal of work for *Timantes*, said *Eudoxus* interrupting him; let us I pray you leave all

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these particulars, and speak of an Accommodation, but of an intire, universal Accommodation. I have a proposition to make, which at first will be surprizing to you; but you shall hear the Conditions. It is to unite us four in the same party, and the same interests. Mr. Abbot has been hitherto devoted to the Jesuites; you *Timantes*, to the Jansenists; *Cleander* and I have always kept a kind of Neutrality; it is not fit to see, such Friends as we are, thus divided; to whatever side we turn, we shall be well receiv'd; the Jesuites wou'd esteem themselves happy in a Friend, and a Defender, so Zealous, so Quick, and so Resolute as *Timantes*: And if Mr. Abbot wou'd become a Jansenist, his conversion wou'd no doubt, make the party great Gainers.

What you propose, is a matter of consequence said *Timantes*, let us hear what are the Conditions. The Conditions answer'd *Eudoxus*, have nothing in them, but what is just and reasonable; you that are so Equitable, will accept them without boggling; and I am also confident, that neither Mr. Abbot, nor *Cleander* will reject them. It is not to make a Discussion of the Justice, or Injustice of both Parties, nor to enter into the particulars of all the points of Doctrine disputed between them. Let us lay aside all prejudices, by which each party endeavours to gain an advantage over the other, and only mind one thing, to wit,
the

the Advantage of Sincerity and Fidelity.

This I agree to, very willingly said *Timantes*; you know I pretend to those Virtues more than any man living; and you take me on my blind or weak side; but this point is of large extent, and the Jesuites will have need of a great many Apologies, before I can be drawn to 'em by this way. I intend replied *Eudoxus*, to reduce the matter to one single point, wherein you are fully instructed, and which you need but just run over again. To what point demanded *Timantes*?

To the very *Provincial Letters* answer'd *Eudoxus*; do but only justify the Fidelity and Sincerity of your Gentlemen in the fourth, fifth, sixth and seventh Letters, of which we have already begun to have some doubts and suspicions, and *Cleander* and I are yours.

This is a small thing, a very easy business said *Timantes*, but I wou'd be glad that Mr. Abbot wou'd, also sign the Treaty on these terms. I do engage to make my self a party to it, answer'd the Abbot; but be sure you keep your word upon the penalty of valuing your self hereafter, as much upon the name of an Anti-Jansenist, as now you do upon that of a Jansenist.

I accept the Condition, replied *Timantes*, so certain am I not to hazard much by the bargain. More than you are aware of, said *Cleander*; have you ever confronted, or com-

par'd *Pascal's* Citations, with the Texts of the Society's Divines? I have not answer'd he, but we will immediately do it if you please. The most unnecessary and unprofitable labour will be always agreeable, when I undergo it for your sakes. It is too late to begin it to day replied *Cleander*, do it at your leisure, but be sure you do it exactly, and when you think fit, give us an account.

It is fit said the Abbot, that we shou'd make this piece of Drudgery as easy to you as is possible, considering that to a person of your brisk, lively humour, such a Task shou'd not be a very pleasant pastime. I will therefore quit you for four or five points: Of which the first shall be, to shew in the Assertions, or Principles of one single Jesuite, the whole, or the least part of what is attributed to all the Body in the fourth Letter, concerning the Sins of Libertines, or Harden'd and Impious Men. The second, to make good the Accusation against them in the fifth Letter, of their permitting Idolatry to the new Christians in *China*, and of their having for that end, put in practice, the Direction of Intention, and teaching their Converts, that they may outwardly adore Idols, provided they do but inwardly direct their Adorations to a Crucifix hid under their Garments; and that also which is added, that these Fathers do not expose in that Country in the Assemblies of their new Converts, the Crucifix,
but

but only discourse to 'em of the Glorious Mysteries of our Saviour, without saying any thing of a suffering Jesus.

The third is, to justify *Pascal's* Honesty and Fidelity in reference to *Filiucius's* passage, touching Fast. The fourth is, to shew in *Valentia*, the passage quoted by *Pascal* concerning Simony. If a Temporal Good be given for a Spiritual, that is to say, Money for a Benefice, and that the Money be given as the Price of the Benefice, it is plain Simony. But if it be given as a motive to induce the Benefic'd Person to resign, Non Tanquam Pretium Beneficii, Sed Tanquam Motivum Ad Resignandum, it is no Simony. The fifth is, to tell us what right he had to cut away from, or dismember the Text of *Bauni*, touching the obligation a Priest is under of saying the Masses he has agreed for with him, who gives the retribution; this Text whole and intire, seeming to have nothing in it, but what all men may, and ought to allow, nor any thing contrary to that, which *Pascal* do's oppose. If you give me but a good account of these five Points only, continu'd the Abbot, I shall be wholly yours, and pursuant to *Endoxus's* proposal, change my side. That shall not hinder, answer'd *Timantes* confidently.

If you fail in your undertaking, added the Abbot, I will not however oblige you, to change your party, at least till I have convinc'd you of some other things: Which if I do not do, I will own my self van-

quish'd and submit. 1. If I do not clearly shew you, that the Doctrine of Probability, is not an Invention of the Jesuites; that it is not peculiar to them; and that they do not teach it, but with a Croud of Doctors of all Schooles, all Orders, and all Nations, that they do not teach it, in the manner *Pascal* pretends; and that, what he says of it in his Letters, is full of Falsifications and Impostures.

2. If I do not justify the Jesuites touching the Idolatry of *China*, by Authentick Pieces, and Records, by most full and positive Testimonies, such as will make you admire the Boldness and Impudence of the Societie's Enemies. 3. If I take not from you, all doubts and scruples, concerning the Innocence and Purity of *Valentia's* Doctrine of Simony, and that of *Vasquez* about Alms.

You speak, said *Timantes* very much astonish'd, with great Confidence and Assurance. Do's not *Pascal*, in his former Letters, set down the very Articles, Pages, and Numbers of the Jesuite Authors he Quotes? Do's he not put all his Extracts out of them into *Italick* Letters? He do's so, answer'd the Abbot, both in his former and in his latter Letters; and this draws the belief of all those, who do not examine the Texts and compare them with his Quotations, and the Indignation of all those, who do give themselves that trouble.

What

What said *Timantes, Pascal* the honestest Man of his time, to Falsify, Impose, and Calumniate? You are certainly in jest, this is not possible: Nor cou'd any thing be more unlikely, according to the Character I have had of him from good and able Men of his Acquaintance.

Let him be as honest a Man as you will, answer'd the Abbot, what I say are matters of Fact, which I undertake to prove; and when I have done it, choose whether you will preserve for him the Quality of an honest Man, or give that of Cheats, Impostors, Falsifiers and Calumniators, to those, who furnish'd him with Memorials and Extracts against the Jesuites. Make this Division how you think fit, it is very indifferent to me.

Do you know, said *Cleander*, that what Mr. Abbot promises you to do, he has already done for us; and what he has affirm'd, we have seen with our own Eyes, in the Authors themselves, having actually Confronted and Compar'd the *Provincial Letters*, Page, by Page, with the Texts, cited just as they follow in order, without any choice; and that, except one or two inconsiderable points, which *Pascal* had reason to find fault with, these Letters are one continued Series, or Complication of Falsities and impostures; which prepossesses a man with a Terrible Prejudice against the other Articles, concerning the greatest part

whereof, he has offer'd to undeceive us whenever we please?

The Jesuites, answer'd the Abbot, are so little of the Opinions ascrib'd to them by *Pascal*, that they wou'd without Hesitating, subscribe to the Condemnation of most of the propositions he contends against, taken in the Sense he gives them. But that which is wonderful, and a new Calumny of their Enemies is, that these propositions for the greater part, as *Pascal* has fram'd 'em, the better to refute 'em, having been most justly Condem'd at *Rome*, it was every where reported that it was the Society's Doctrine, which was there Condem'd. The Jesuites in *France*, have suffer'd all this to be said, and indeed, they have done well, not to trouble themselves much about the matter. But the Flemish Fathers had not so much Patience. For they have fully demonstrated, that hardly any one of the Condem'd propositions, had been taught by the Jesuites; and if any one of them be found, in one or two Divines of the Society, they were neither the first, nor the only Persons that taught them; but that there had been always, some Non-Jesuite Divines, especially among the *Thomists*, who lead the Van: And that for one Jesuite, who fell in with those Opinions, the main part or body of the Divines of the Society, were of a contrary Opinion.

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These are very strange things, which you advance said *Timantes*; and I am apt to believe, that what you say of *Pascals* being furnish'd with false Memoirs, might have happen'd to your self; and that the Jesuites, impos'd upon you, and perswaded you they were true: But be it as it will, since you pretend to have been already fully inform'd in this matter; it is not my business any longer to make Head against, or oppose you, at least till I have satisfied my self, and taken the same pains you have done. Let us therefore for the present take our leave of this Subject, and talk of other things.

And thus ended the Discourse upon this matter, whereof *Eudoxus* and *Cleander* did not expect so Moderate a Conclusion from their Janfenist: Whom the Abbot's Flegme and staid Temper, had all along kept within certain bounds, which on such like occasions had been very usual for him to Transgress.

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OF THE
DISTINCTION
OF
Probable in Practice,
AND
Probable in Speculation.

THIS Distinction, which some Divines have made use of in their Decisions, has from time to time very much incommoded *Pascal* : It has made many of his Raillerys, which he believ'd the most Witty, become False and Insipid, and his most Vehement Invectives appear altogether impertinent, and not at all to the purpose; and I am perswaded, this was one of the Distinctions he was most afraid of.

My business now is, to discover the Sense of this Distinction, whether it be solid, useful, or even necessary in Morals; or whether it be only an Arrifice, by which the

the Jesuites have serv'd themselves *To ruin* Let. 13.
Religion, without sensibly wounding the state :
This is *Pascals* own expression.

It is certain, there always was a great deal of difference, between the practice and speculation in an infinite number of Subjects, especially in matters of Morals. But not to dwell upon a common place, let us Examine, whether this Distinction may be admitted, even in the Instance, wherein *Pascal* Condemns and Rallies it : It is upon the Chapter of Murder and other violent Acts; whereof he has spoken in his seventh and thirteenth Letters.

As all this writers Artifice and Cunning consists in confounding things, so the Jesuites whole Justification upon this point, ought to consist, in a plain unfolding and Explication of the matter ; in order to this, I will first presuppose some propositions, the truth of which none can deny.

1. When it is ask'd, whether on some occasions, it be lawful to kill, or strike, it is always without Prejudice to the Evangelical Counsel ; where our Saviour bid us *Not to resist a wicked Man, that treats us ill : To turn our left Check to him, that has Smote us on the Right ; and to let him have our Cloak, that wou'd by violence take away our Coat.* There is not a Casuist, who do's not agree, that this Conduct in a Christian is infinitely to be prais'd, and perfectly Heroical.

2. But as it wou'd be impious to think otherwise, so it wou'd be extravagant for
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a Divine or a Canonist, to regulat by these Counsels of Perfection, the strict obligations of a Christian in this matter ; and to Condemn him to Hell, because he wou'd go to Law with a Man, that took away his Goods unjustly ; or because he wou'd defend himself against a Man, that shou'd draw his Sword to kill him, or lift up his hand to hit him a box on the Ear, or to Cudgel him. The question here, is not what is most perfect, but only what is Lawful, nor that which is Counsel'd, but that which is not forbid. I made this supposition at first to shew, what pitiful Antitheses, or oppositions *Pascal* has made, from time to time, on this occasion, between these Evangelical Counsels, and the Doctrine which he Attributes to the Jesuites

3. Altho' Life, Honour, Money, and other Temporal goods are infinitely less valuable, than Spiritual and Eternal Riches, they are yet however Goods, and Goods which Men have a right to keep and defend, against those, who wou'd take them away unjustly : That this right is founded upon the Law of Nature, and the right of Nations, Authoris'd by the Divine, written Law : That to pretend the contrary, as some Hereticks do, wou'd be to over turn the order Establish'd by God, and to give wicked Men occasion of offering Violences, and insulting over good Men. It is upon this ground that all Divines agree with *St. Thomas* in this general Maxim : *Secundum jura licet vim*

1. 2. q.

64. a. 7.

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vi repellere, cum moderamine inculpate tutele. That a man is allow'd by all kinds of Law, to repulse, or return violence for violence, provided he contains himself within the bounds of a just and moderate Defence. But all the difficulty is, to define, or determine, what these bounds are; and the difficulty is by so much the greater, as by how much we are naturally inclin'd and dispos'd by our Passions and self-love, to extend and transgress them.

4. All hereupon do further agree in the following propositions: That a Man ought not to do himself right, when the wrong done, or intended, may be prevented or repair'd by a Superiour Power: That to avoid Death, at least we may take away his Life, that attacks us, with a full design to take away ours: that the person assaulted, if he cannot otherwise defend himself, has a right at least in some Circumstances, to do the Aggressor a greater mischief, than what he apprehends from him: so altho' Money and all Household-stuff, are much less valuable than Life, yet notwithstanding, *St. Thomas* Cap. 2. and the Canon Law, founded upon the 22th. de hom. Chapter of *Exodus*, teach that it is Lawful cap. 3. for a private Man, to kill a Robber, if he finds him forcing open the Door, or breaking into his House in the Night; and the same Law adds, that one might kill him by day, if he offers to defend himself with Weapons.

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In praxi.
libr. 21.
nu. 62.

All this being suppos'd certain, there arise upon this Subject a Thousand difficulties of great importance, to be resolv'd by the Canonists and Divines: whereof this, which has a Relation to the present question, is one: It is a case decided by the Jesuite *Reginaldus*, wherein he makes use of the distinction *Of Probable in Speculation, and Probable in Practice*, mention'd by *Pascal* in his seventh Letter. I have chosen this Example because it is very proper to make the Business in hand be easily understood: and that afterwards it will be easy to apply, what I shall say upon this Subject, to other Cases of this Nature, reported by *Pascal* in his Seventh and Thirteenth Letters: where the Falsifications are Horrible, especially in the Citations of the passages in *Reginaldus* and *Lessius*.

Reginaldus, after he had explain'd the Circumstances wherein it is Lawful to take away the Life of an unjust Aggressor, adds this which follows. "It is to be observ'd, that in this respect, it is very indifferent, after what manner an unjust Aggressor undertakes to destroy a Man he resolves to Kill: whether he makes use of Arms, Poison, or false Evidence; or whether he do's it, by himself, or by another. For what signify's it, by what means he Endeavours to make me Perish, when once it is suppos'd, that the way he takes will have it's effect. From this Principle, *Reginaldus* draws many Conclusions; the last of which *Pascal* proposes for an Example of the Jesuites

suites cursed Doctrine, concerning Murder. Here you may see it, not as reported by *Pascal*, but as it is in the Author himself.

"Infine, says *Reginaldus*, if I meet you, "when you are going to bear a false Testimony against me, which is sure to occasion my Death, so as 'tis impossible to be avoided, and that I have no other way to escape, *Nec alia est ratio effugij*, it is Lawful for me to take away your Life, as from a Man that is going to take away mine: for what matter is it whether you do it, by your Sword, or by the hands of the Hangman?

The Circumstances of the case carefully to be regarded are, 1. That this adversary is actually going to execute his wicked design against me: *Si eas ad ferendum contra me falsum Testimonium*. 2. That this design will be effectual, and its Execution morally certain; *Ex quo accepturus sum mortis sententiam*. 3. That I have no other means to avoid it. *Nec alia est ratio effugij*, that is to say, that I can have no access to the Judge, to make my Innocence appear; that I can neither hide my self, nor run away. Without speaking of a fourth condition, which *Reginaldus* has put down in the beginning, to wit, that I ought to be sure of my Enemy's ill design; and that how strong soever the proofs may be, so long as there is room to doubt, it is not lawful for me to make use of such a precaution. *Notandum est primò miki non licere quidem*

quidem, quamdiu res dubia est, occidere eum à quo mortem injustam mihi parari suspicor; etiamsi vehementia sint indicia quòd ita resse habeat.

But yet this is not all: Not content with these precautions, he adds that, as to this case and some others of the same kind, a man must take notice of the advice he gives in another place, in relation to Practice, to wit, in Number 63. *Quoad hoc autem, & alia hujusmodi, in praxi habenda est ratio cautele proponenda in sequenti numero 63. versiculo, Cæterum.* And there he declares, this conclusion to be of the number of those which as probable as they seem in Speculation, are not to be follow'd in Practice; because of the many inconveniences morally inevitable which attend it; *Quamvis in Speculatione pers affirmans non careat omni probabilitate, in praxi tamen non est sequenda.* Let us now examine the Distinction of Probable in Speculation, and of Probable in Practice, with reference, to, this case. The example will, as I have said, make the thing very easy and intelligible.

Reginaldus's answer in the case propounded, is Probable in Speculation: For what reason? Because it is founded upon a principle of the Law of Nature, wherein all the World agrees, that it is lawful for me, to avoid Death at the expence of his Life, that wou'd infallibly take away mine. Moreover this answer, is a consequence drawn by Analogy with this other Decision,
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of the truth of which, no body makes any doubt: I see a Man watching and just going to kill me; I have therefore Right on my side to prevent and kill him if I can.

It cannot be deny'd, but that *Reginaldus's* Conclusion, considering things in themselves and in general, is rightly infer'd from this principle, and that with Probability enough, and that it also has an Analogy with the other case; which is sufficiently plain, and admits of no difficulty: For as he said before, 'tis altogether indifferent, whether I loose my Life by Poyson, or by Steel; Whether my Enemy kills me with his own, or the common Executioners Sword. This is what the Divines call a proposition probable in Speculation; that is to say, with reference to general principles, from whence it is drawn; in the doing whereof, they consider nothing but only the principles, and the Connexion the proposition has with those principles, without regard to any thing else.

But as Probable as it is in Speculation, it is not Probable in Practice, said *Reginaldus*; and it ought not to be follow'd: *In praxi tamen non est sequenda*. For what reason? Because the Practice wou'd be subject to great abuses, give occasions of many Murders; and also because this thing of defending ones self, as much founded as it appears to be upon the right of Nature, is morally inseperable from Hatred and Revenge,

venge, &c. These are the reasons of his Assertion Number 63. And by which it may easily be comprehended, how a proposition, how Probable soever it may be in Speculation, may not yet be always probable in Practice. *Reginaldus's* proposition follows from a principle receiv'd by all the World, but yet it wou'd have very great inconveniencies in practice.

I now therefore ask, whether these two propositions be not true? The first; that this answer is Probable in Speculation; the second, that it is not Probable in Practice? Nay are they not even evident? And supposing them true and evident, is there any Scandal, for any Danger in advancing or explaining them in a Book of Divinity? cou'd *Reginaldus* have decided the matter in a more severe manner than by saying; *In praxi non est sequenda*, this proposition is not to be follow'd in Practice?

The Love of Life alone, and the heat of Passion in a man, who sees himself upon the point of Dying with Infamy by the Malice of his Enemy, will make the Right which he believes he has of killing him, appear not only Probable, but also evident; and that without ever having read the Arguments or Reflexions of Divines upon the Subject: He will not spend time to weigh, or consider this principle, but prevent his man if it be possible. Who shall stop him then, in case he may be stop'd, but his Confessor, or some Friend directed by the Doctrine of *Reginaldus*?

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The thing being thus unfolded, or explain'd, (which was needless but for such as have not the least Tincture of Divinity) have not the Jesuites a Right to demand Justice from the Publick against *Pascal* for the insolent turn or Application which he has made to them, of part of his Discourse, on occasion of this Distinction in his Thirteenth Letter?

"See, said he, in what manner your Opinions begin to appear under this Distinction, by means whereof you do but ruin Religion, without sensibly wounding the State; whereby you believe your selves secur'd; for you imagine the Credit you have in the Church, will hinder your being punish'd for your attempts against Truth; and that the precautions you set down to prevent these permissions from being easily practis'd, will secure you against the Magistrates; who not being Judges of Cases of Conscience, have properly no concern but for the Exterieur Practice. Thus an Opinion condemn'd under the name of Practice, is made good under the name of Speculation: But this Basis, or Ground being once Establish'd, it is not difficult to Raise or Build upon it the rest of your Maxims.

Can there be any thing seen more Flat, or Dull, and at the same time more Malicious, or more Wicked than this Discourse? But it was the same Spirit that maintain'd in the Thirteenth Letter the

Calumnies at first advanc'd in the seventh: And which will clearly appear such, by only comparing *Pascal's* Citations with the Texts of the several Jesuite Authors by him quoted. I shall content my self to instance that which I have newly made use of to explain the Distinction of Probable in Speculation, and Probable in Practice: These are the words of his Seventh Letter.

"According to our Learned *Reginaldus* "in his 21. Book, Chap. 5. Num. 57. *We* "may also kill the false Witness, which a "Calumniator has rais'd up against us. If that be *Reginaldus's* proposition, it is very horrible; supposing this proposition true, so general and so little restrain'd as it is, there is no Calumniator, or false Witness, nor any man that Co-operates to the Death of an innocent Person, that may not in Conscience be kill'd; and it is not to be doubted, but that it deserves to be Anathematis'd. But first hold a little; is this *Reginaldus's* proposition? Where are the Circumstances so wisely and so expressly set down by this Divine of a pressing Danger, of a certain and inevitable Death, without any manner of means either of hiding himself, or escaping? Circumstances, which appear'd sufficient to other Non Jesuite Divines, even in Practice, to make a Man, in this occasion, find the defence just and lawful. In one word, he has made *Reginaldus* to say absolutely and in general, *That the false Witness rais'd against us may be lawfully kill'd.*

And

And yet notwithstanding the result, or conclusion of his whole Doctrine is, as we have seen, that one can neither Kill, nor counsel the Killing of them, even in the most pressing Circumstances. Was there ever any Calumny so horrid and so Extravagant as this?

Can a Divine, that concludes, after a serious weighing and Examining all the difficulties of the question (and it is not to be denied but that there are considerable difficulties on both sides) can a Divine, I say, who concludes, as *Reginaldus* has done, be suspected to flatter or indulge our Passions, and authorise Revenge? And wou'd not any other than a Jesuite, have appear'd to *Pascal* to have determin'd this matter in the most severe manner that was possible? Must not a Jesuite Divine dare to propose the difficulties on one side, as well as on the other; nor shew that he perceives what they are? And shall he be Condemn'd of loose Morals, for following even the strictest opinion, because he follows it with some doubt? What may not a Casuist arguing upon this matter say? *If we proceed by general Principles; if we argue by Analogy to such and such other Cases; if we stick only to Speculation, and the Consideration of the nature of things, this Opinion is Probable: but if we regard the Inconveniences which are almost Inevitable in the Practice, if we mind a Man's ordinary temper and disposition in such a Rencontre, it is not Probable, and by Consequence ought not to be follow'd in*

Practice. Must not a Casuist express himself in this manner, altho' the Subject obliges him to do it in a Thousand instances? Can he not do it without being accus'd to allow that, which he says expressly ought neither to be done nor permitted?

The object of this Science is practice; and all Conclusions which are not Practical, but purely Speculative, are not properly Moral Conclusions; they are no decisions; they are without consequence in Reference to Actions, because they are not the Rules of our manners. It is not therefore their decisions wherewith *Regnaldus* and *Lessius* are reproach'd in the Seventh and Thirteenth Letters; not only because their Texts are there falsified, but also because the Propositions, which properly contain their decisions, are directly contrary to that which is Attributed to them.

It is however fit not to leave unanswer'd the objection *Pascal* makes the Jesuites upon this Subject, taken from a passage in *Escobar*, touching the distinction of Probable in Speculation, and Probable in Practice. *Escobar*, say they, in the first of his six Tomes of Moral Divinity; in the Preface N. 15. teaches, that every Probable opinion in Speculation is also Probable in Practice. What a great Misfortune it is, that *Escobar* shou'd not be of the same Opinion with others? But is it not one of the Secrets of the Society, to make one of their Divines first say, that an opinion is Probable in Speculation

culation, and not Probable in Practice, and afterwards to make another advance, that every opinion Probable in Speculation, is also Probable in Practice; to the end, that people shou'd accustom themselves to follow their Caprice and their Passions, and so by degrees widen and enlarge their Consciences to Commit the greatest Crimes?

No doubt but *Reginaldus* writ to *Escobar* from *Lyons* to *Madrid*, to concert with him this pleasant artifice: Or, that their General himself took care to make this Division of Doctrine with so commendable and Holy prospects. Oh the prodigious cunning of that thought! By which we are almost return'd to that wonderful Secret, discover'd by *Pascal* in his fifth Letter, of the Agreement of the Directors and Jesuite Divines with their Superious, to make some of them strict and severe, others loose and accommodating Doctors and Directors, but as ill luck wou'd have it, *Escobar* agrees with the rest, even in this point, and if their be any difference, or dispute between them, it is but a dispute of words.

First, in his *Examen Confessariorum*, still'd in the *Provincial Letters*, *The four and twenty old Men's Collection*, he thinks and speaks upon this Subject after the usual manner as *Pascal* himself confesses; and as for his Book of Moral Divinity, where he says, that what is Lawful in Speculation, is Lawful also in Practice, if *Pascal* had read on a few pages beyond that cited, he wou'd have perfectly

understood this Casuists meaning, which is very good, and which has in reality, nothing in it contrary to what he had said else, where, nor to what is said by others. His words art these.

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Prob. 5.

"If after having foreseen the inconveniencies arising from Practice, I yet Probably judge, that this Practice is lawful, I may accordingly make use on't. But yet nevertheless I do acknowledge every thing which is lawful, is not always expedient, because of outward circumstances. And moreover, if the Prince, or Supreme Tribunal, shou'd forbid it by their Declarations or Decrees, then the Opinion contrary to these Orders wou'd cease to be Probable: For example, there were some Opinions of *Angelus*, *Armilla*, and *Silvester*, which were Probable before the Council of *Trent*; and yet notwithstanding since the Council, it is no longer lawful to follow them in Practice, and therefore for my part, from the time it is said, that an opinion is not Probable in Practice, I hold that neither it is Probable in Speculation; because the Inconveniencies which are found in the Practice, do demonstrate its falsity.

What can all this mean, but that *Escobar* wou'd not have an Opinion call'd Probable in Speculation, when tho' never so well grounded upon certain general Principles admitted by all the World, the inconveniencies, which are found in Practice do hinder

der it from being possible to be held Probable in Practice: Whereas other Divines wou'd have it, that the Inconveniencies which hinder it from being Probable in Practice, do not hinder but that it may be said to be Probable in Speculation, so that it appears conformable to the general Principles, from whence it is drawn in a probable manner. But all do agree, as well as *Escobar*; that because of these inconveniencies it ought not in Practice to be the Rule of our Actions.

To do a pleasure therefore to *Escobar*, I will forbear calling such an Opinion Probable in Speculation; and yet to accomodate my self with others, I wou'd very willingly call it so. I shou'd not by that wrong any Body, and my condescendance wou'd be altogether without consequence as to our Manners: And so also wou'd be all the other Divines different ways of expressing themselves. According to this Notion of *Escobar*, which has nothing in it but what's very reasonable, I will say, *That one may safely follow in Practice the Opinions which are Probable in Speculation*; because I shall be ascertain'd before I call them Probable in Speculation, that they are Probable in Practice, and according to the Notion of others, I will say, *That it is not Lawful to follow in Practice all the Opinions which are Probable in Speculation*; because the Quality of Probable in Speculation do's not include all that's necessary to make it Probable in Practice; and

and I will before all Divines defy *Pascal* with all his Vain and Sophistical Declamations, to Gain-say, or find Fault with this Point of my Doctrine.

Now to make an end, and give a short and precise account of all I have said, see to what it is reduc'd, according to *Reginaldus*, and according to others, to whom they have done the same injustice. See, I say, to what all the Mystery of the Distinction of Probable in Speculation, and of Probable in Practice is reduc'd. The end of this Distinction is, first to shew, that in matter of Morals, it is not enough to argue by certain general Principles, whose consequences, how well soever drawn, may sometimes have very sad Sequels, if by them alone we shou'd govern our Actions. And in the second place, that there are many things, which consider'd in themselves, and with reference to general Rules, do not appear to be sins, but yet for all that, it is morally impossible to practise them without sin; because the Corruption of the Heart of Man, the violence of the Passions which the objects do excite, and the vehement impression which the presence of or evil makes, do seldom leave the mind in such an even Situation and Tranquillity as is sufficient to hinder the Transgression of those bounds, which reason and the Laws of God do prescribe. - To say then that a thing is Probable in Speculation, and not Probable in Practice; that it is prohibited

to be done, that it ought not to be advis'd, nor its practice permitted ; is this to invent an Artifice to ruin Religion, and the Gospel, by only managing the State so as not to wound it openly ?

But the Conduct alone of *Pascal* and his followers, so seemingly zealous for strict, in opposition to loose Morals, sufficiently proves, that generally speaking, there is a great deal of difference between Speculation and Practice. One Equivocation, one Mental Reservation, as they affirm in their Books, and in their Conversations, are Damnable Sins ; and yet in Practice, the Lyes, Falsifications, and Malicious Turns which they give to the Doctrine and Opinions of many Religious and Learned Persons, are the most innocent things in the World, and the most lawful, provided they do but fall upon the Jesuites, or some of their Friends.

O F

OF THE

Direction of Intention.

“THIS wonderful Principle, says *Pas-*
 “*cal's* Jesuite in his seventh Letter,
 “is our great Method to divert the In-
 “tention, which is of such mighty impor-
 “tance in our Morals, that in some man-
 “ner, I dare compare it to the Doctrine
 “of Probability.

Let us now endeavour to penetrate in-
 to the bottom of this secret also, and dis-
 cover it to the World better than *Pascal*
 has done. The whole Doctrine of the
 Direction of Intention consists, in teaching
 that in things that are of themselves in-
 different, the Intention, according as it is
 good or bad, makes an Action either good
 or bad; that a good Action ceases to be
 good, for want of a good Intention, and
 that generally speaking, the Intention is a
 thing of that consequence in Morals, that
 it makes in a thousand instances, the only
 Essential difference of our Actions; or to
 express

express my self in the Language of the Schools, it is that which Forms, or Constitutes every one of our Actions in their several Species or Kinds.

I cou'd by following the Jansenists method, fill the text and margent of this small writing, with an Infinity of passages out of the holy Fathers, concerning the Intention; but I will content my self with two words, taken from St. *Austin* and St. *Thomas*, which sufficiently express all, that is comprehended in the proposition I have now laid down.

Bonum opus Intentio facit, it is the Intention which makes an Action good, says the first. In Psal. 31.

Morales actus recipiunt Speciem secundum id quod intenditur: It is the Intention which makes the difference of Actions, says the second. 2. 2. q. 96. ar. 7.

It is in this Sense also, that the Fathers understand the words of the Son of God in the Gospel: *If your Eye be clear, your whole Body will be full of Light*. That is to say, if your Intention be pure, what you act will not be a work of Darkness: So that this principle of Divinity has nothing in it, but what is highly Orthodox and reasonable: It is very common and very necessary, and therefore to call it wonderful, and make it a secret of the Jesuites policy, is the most absurd and the most ridiculous thing in the World. Mat. 6.

But perhaps the Jesuites abuse it in the use, by a wrong, or an Impertinent application of it to some matters. I do not

in-

intend here to refute at large all *Pascal's* Calumnies upon this occasion. I will content my self with singling out, or pointing at a few, and shewing in two words, that the Jesuites Application of this Principle to several Subjects, is neither Impious, nor Extravagant; particularly in the matter of Simony, of Usury and of Violence; wherein they are reproach'd by the *Provincial Letters*, to have made use of the Direction of Intention. *Valentia* says, that a man may sometimes, give a Temporal Good for a Spiritual: *Escobar* holds, that a man may expect some advantage for lending a Sum of Money: *Reginaldus* tells us, that we may sometimes pursue and beat a man that has insulted and affronted us; and all this without sin, provided, that the Intention be well Directed. And *Bauni* prescribes even an express form, reported in the Eighth Letter, where the Direction of Intention is put into Practice to make a Contract Lawful.

Abstracting from *Pascal's* Railleries, and the Malicious turn he gives these things, which is not now the matter in Question, is it never Lawful to Pursue, to Beat, or Kill an unjust Aggressor? It is sometimes, without doubt; and it is even always Lawful, when a man contains himself within the bounds of a just and moderate defence, *Cum Moderamine inculpata tutela*. In continuing within these bounds, may not he who defends himself, have a good, or an ill

ill Intention in beating him, by whom he is attack'd? May he not do it to be reveng'd, or may he not do it only to defend himself? It is certain, it may be done either of these two ways; and therefore the Direction of Intention may very well take place in this matter.

Is it never lawful to give a Spiritual for a Temporal good, or to make profit of one's Money? Without doubt nothing is more Lawful: The Priests daily receive Money for their Masses, and men do hourly make Contracts of Partnership, and Contracts for a Yearly Income: If I give a Priest Money as a Payment of his Mass, I am guilty of Simony; but if my Intention be to give it only out of a Principle of pure Gratitude, or for Alms, or for some such motive, I am not guilty of Simony.

I have given a Man Twenty Thousand Pounds, at Five in the Hundred, if at Twenty Years end he pays back my Principal, he will find that for twenty which I gave him, I shall have receiv'd Forty: With what Conscience, and by what Rule of Equity can I receive back as much more as I pay'd? If in giving out this Money I intended to purchase a right of receiving yearly a Thousand Pound out of an Estate of Land, for example, that was Mortgag'd to me, I do nothing against Justice; but if I had only an Intention to Employ my Money to get by it a great deal more than

I gave, I become an Usurer: In giving my Money to a Merchant to be made use of in his Trade, on Condition that he will restore it with Profit, for example, at Five in the Hundred, I become this way also an Usurer; but if I have a real Intention to enter into Partnership with him, my Conscience is secure.

Since the Intention then in matter of Contract is always Essential to make them valid, or Lawful; and since when a man is to defend his Life, his Fortune, or his Honour, the Intention is one of the things that contributes to the making this Defence Just and Lawful; why shou'd not the Jesuite Divines be allow'd, as well as others, to teach, that in these matters, if a man will not sin, he must take care to act with a good Intention?

Valentia, in his Treatise of Simony, propounds the Question just as *St. Thomas* did, he handled the same Cases, and resolv'd many of 'em, as *St. Thomas* had done, by the Direction of Intention. Why shou'd the Direction of Intention be a most innocent thing in *St. Thomas*, and yet in *Valentia* be a wicked thing, and a Mystery of the Jesuites Policy?

Bauni expounds the manner of making a Contract by which men may Lawfully make profit of their Money; and by doing of it otherwise they wou'd be guilty of Usury; what Evil is there in this? Now to speak truth, he do's in this example suppose the
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Doctrine of *of three Contracts*; but he is neither the Author, nor the only Defender of it: It was maintain'd before him by abundance of very Learned Non-Jesuite Canonists and Divines: Being also useful and so much practis'd as it is in Commerce, and the Direction of Intention not being more forc'd, or strain'd in that, than in many other Contracts which are allow'd; why must it be a Crime in him to follow it, as long as neither the Church, nor the Ecclesiastick Superiours have thought fit to forbid it?

Escobar says, that it is Usury to exact any thing above the Principal, on account of the Loan; but that to hope by lending Money to a Person that wants it, for example to Buy a Piece of Land that lyes conveniently for him, one shou'd get his Friendship by the pleasure he do's him, or some Favour upon occasion, is not Usury even in his thought; nor is it Usury in Act, when afterwards, by putting him in mind of the pleasure he did him, he endeavours to excite his Gratitude, that he may thereby obtain from him the Service he stands in need of; what is there unjust, or unreasonable in this Distinction? Must a Man pass for an Usurer for doing such an Act of kindness for another, who he foresees is like to be within a little time, in a condition and Credit to serve him? Do men look upon the good Offices they receive

on such accounts as Usuries? And is there need of any thing but Common Sense to justify those who are here accus'd with so much Malice, or so much Ignorance?

Infine, when *Reginaldus* teaches, that it is Probable in Speculation, but very rarely probable in practice; that in some Circumstances which he sets down, and of which *Pascal* says not one word, a Man may, but yet in the instant only wherein he is offended, pursue the Person from whom he receives the Affront, he gives notice, that this must not be done, with an intention to do Evil for Evil, but only to do that, which is necessary and no more, to save his Honour; is this restriction unuseful, or capable to empoysen his Answer? Can this Decision with all the precautions which attend it, be more abus'd than the Example of *David* may, who commands *Salomon* to rid himself of *Joab* and *Shimei* upon the first occasion that offers? Without the direction of intention, what shou'd we think of this order of *David*?

Cap signi-
ficasti.

No, neither *Reginaldus* nor the others have here advanc'd any thing new, touching this Direction of Intention. They have said, but with *Innocent III*, that all Laws do allow Men to repel force by force; not with an Intention to revenge, but to defend themselves. *Vim vi repellere omnia jura, legesque permittunt, non ad vindictam sumendam, sed ad injuriam propulsandam.* They follow

follow Saint *Thomas*, when they say, that we may sometimes repel Injuries, in case we direct our intention to the good of the Injurer, to repress his Insolence, and to conserve our own Honour and Authority.

Illatas contumelias nonnunquam repellere homo potest propter bonum illius, qui contumeliam infert, ad reprimendam illius audaciam, & ad tuendam suam dignitatem & auctoritatem. 2. 2. q. 72. art. 3.

What then have the Jesuite Divines done in this matter? They have taught, that a good Intention on these occasions, was so necessary, that without it, Men may be guilty of great sins; and what has *Pascal* done? He has turn'd the thing quite otherwise, in publishing, that the Jesuites made use of this Direction of Intention, to excuse the most horrible of sins. The Jesuites have advertis'd, that in the most just defence, a man must take care, not to suffer himself to be transported with Passion, that he must have no other Intention, than that of defending himself: And *Pascal* by falsifying and dismembring the Writings of the Jesuites, has given out, that they excuse the greatest Crimes and Violences, provided Men have but a good Intention in their committing them.

The Jesuites have taught, that in giving a Spiritual good for a Temporal (and the business there is not of giving ready Money for a Benefice, but Prayers, Masses, Foundations and such other things) one

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must,

must, on these occasions, have no Intention of giving the Temporal good, as the price of the Spiritual; but that one must have another Intention, which is to engage the Person out of gratitude, to Pray to God for him, to say Mass, &c. And *Pascal* upon this, Prints without Ceremony, or any more ado, that *Valentia* and *Tanner* had succeeded admirably in justifying the Traffick, that is driven now a days for Benefices.

After he had reported what *Father Bauni* had said, to exclude from a Contract an Usurious intention, and had put into his Letter the good Father's bad French, in such a manner as was most proper to make Men laugh and ridicule it; he makes his Jesuite say, very insipidly: *Usury consists, according to our Fathers, almost in nothing but the intention of taking this profit as Usurious; and it is for this Reason, that our Father Escobar makes the sin of Usury to be avoided by a plain simple turn of the Intention.* And at the same time he reports, or rather cites the passage in *Escobar*, of which I have just now spoken, and quotes it for a ridiculous decision; altho' it be impossible to decide it otherwise without madness or extravagance. This then at last is the great All they can make the Direction of Intention amount to, with which the Society has been so much reproach'd. *This wonderful Principle*

in the Jesuites Morals, the importance of which wou'd make one almost compare it to the Doctrine of Probability.

After all, we leave it to God to judge of Pascal's Intention in his most unjust and cruel Persecution of the Jesuites. It is not impossible, but that he might have had the same End and Designs, and have been actuated with the same kind of Spirit, wherewith the Abbot of Saint Cyran, the Saint and Oracle of the Party, was at last found to have been inspir'd; who upon a time, confidently said to the Abbot of Prières; "That the Body of the Jesuites, Information du
"as being mischievous to the Church, proces de
"ought to be intirely ruin'd: To which he l'Abbe de
"further added, that it was God himself Saint Cy-
"who destroy'd the Church; that the time ran.
"for it's Edification was past; that the
"Bishops, Ecclesiasticks, and Religious Per-
"sons of the present Age were, general-
"ly speaking, destitute of the true Spirit
"of Christianity, of the Spirit of Grace,
"and of the Church: That all the Reli-
"gious of his Order, had they been true
"Sons of Saint Bernard, wou'd have spent
"their whole time in studying, how to
"ruin School Divinity: That Saint Tho-
"mas himself had quite spoil'd the right
"Science of Theology by Human reason-
"ing, &c. Oh how Devout and Edify-
"ing is all this Learned Discourse? And

what can you, or any one imagine, a Man ought to judge of a Sect or Party, whose Head or Founder thinks and talks at such a rate? Who yet notwithstanding, if their own words may be rely'd on, is not only to be valu'd and esteem'd, but also to pass for a zealous Christian, and a perfect Saint?

O F

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EQUIVOCATIONS

A N D

Mental Reservations.

ONCE more, let us begin with *Pascal's* Text in his Ninth Letter, where the Jesuite makes this following Discourse. "I wou'd willingly now talk
 "to you of the easie methods we have
 "found out, to avoid the Sins People are
 "apt to fall into in Conversation, and in
 "the Intrigues and Transactions of the
 "World. One of the most troublesome
 "things in these occasions is, to avoid ly-
 "ing; and especially when they would
 "have a thing, that is false, believ'd to
 be true, For which purpose our Doctrine
 "of Equivocations is admirable: By which
 "it is lawful to make use of ambiguous
 "terms, to make them be understood in

“ a different sense from the Speaker’s own
 “ meaning, as *Sanchez, op. mor. p. 2. l. 3.*
 “ *c. 6. n. 13.* I know that very well, Fa-
 “ ther said I; we have publish’d so much,
 “ continu’d he, that at last all the World
 “ is sufficiently instructed in the matter.
 “ But do you know what must be done
 “ when equivocal words are not to be
 “ found? I do not, said I, I question’d it
 “ very much, answer’d he, for the thing
 “ is new: It is the Doctrine of Mental
 “ Reservations, &c.

Oh how agreeable and diverting is all this! There is really nothing wanting but Truth to make it so. For if *Fascal* has not here made use of Equivocations, or mental Reservations, he has ly’d at least, three or four times, as shall be soon perceiv’d. This matter is not a little curious, and there are very few People, that understand it, as it ought to be understood. I will collect and put together all the strongest and best Arguments, on both sides, that have been made use of, upon this Subject: For I will not in this matter adopt any Opinion for my own. The Author of the *Provincial Letters* is not the first, who has attack’d the Jesuites upon this Article. *Malderus*, Bishop of *Antwerp*, cites and refutes a Book writ by a Calvinist, and Printed in the Year 1609, Intituled, *Articles de la Doctrine des Jesuites, & de quelques autres Docteurs du parti du Pape*; where this particular point is mention’d. But I do

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 the Popish
 Party

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not intend to draw from thence any advantage for the Society. My design is to examine things in themselves without prejudice or prepossession; and only to make appear, how difficult it is to make a right choice in this matter.

1. Altho' Equivocations and Mental Reservations are often confounded together; there is notwithstanding a great deal of difference between the one and the other. Every Proposition that has more Senses than one, is call'd *Equivocal*, and that also which the Speaker fore-sees, the Hearer will take in a different sense or meaning from that, which he gives it in his own Mind. Such was the Answer of *Abraham*, when he told the *Egyptians* that *Sara* was his Sister; fore-seeing that they would take this word Sister in another Signification, than that which he himself gave it. It is call'd a Mental reservation, when a Proposition, which, being literally taken, appears to be false, but being restrain'd by something that I retain in my Mind, it is found to be true. A Man, for Example, that is earnestly importun'd by another to lend him Money, tells him, *I have none*. This Answer is false, but it would become true, if it were join'd with the words, *to lend you*, which he did not add.

2. There is no matter of doubt, but that in these Equivocations and Restrictions, there is something, which at first sight appears opposite or contrary to sincerity

cerity and simplicity, or single heartedness; which often seems to be very odd and unnatural; but after all, those who are concerned in this Dispute, have a right to desire the Reader to suspend his Judgment for a few moments, till he has examin'd the Reasons on both sides; let us therefore grant them this favour.

3. All Catholick Doctors unanimously agree, that it is never lawful to tell a Lye; and that a Lye being an ill thing of its own nature, no Reason, no Cause, nor any Motive can possibly make it lawful.

4. This Principle once laid down and receiv'd of all as indubitable, has occasion'd many great difficulties in Divinity, as well in reference to practice in some conjunctures, as on account of the Exposition and meaning of several Passages in Holy Scripture. Men are oblig'd on several occasions to speak in a very particular manner, which manner of speaking seems hard to be reconcil'd, or made consistent with sincerity. As to the Scripture, when God, or the blessed Saints, or Angels do speak in it, it is not lawful to say, there is any thing of a Lye; and when it only reports the Words of some Persons commended in it, and whom we are to esteem as great and eminent Servants of God, it is also very hard to find in their Sayings any thing contrary to Truth. Notwithstanding there are Passages of both these kinds in Scripture, which have been very difficult and
puzzling

puzling to Interpreters, and cost even the Holy Fathers, in all times, no small pains to explicate them right.

5. These two sorts of Difficulties, without which, in all appearance, none would have ever thought of asking, whether the usage of Equivocations and Mental Reservations be lawful, were the cause that many Divines, Interpreters of the Scripture, Canonists of every School and every Country, have accounted them even necessary on several occasions: But yet nevertheless, straitening them within Bounds, much more narrow than they commonly say, who under this pretence, have undertaken to decry and run down their Adversaries. For all the Doctors who have handled this Subject fully and at large, do not fail to shew and point out its Abuses, and to give their Readers great Cautions to be aware of them.

6. Since on one side these Difficulties I speak of, are the principal Proofs of those, who are for this custom; and that on the other, the Consequences which it seems to draw after it, are the strongest Arguments of those who are against it: My main Business in this Discourse shall be to oppose the one to the other, and to consider and weigh them exactly without dissembling, or concealing any thing that may raise the value, or give the advantage to either side. In the next place, I will examine whether the Jesuite *Sanchez*, who is by Name and most

most strongly attack'd upon this point be guilty; and whether his Accuser has done him justice or injustice. Here follow the chief Reasons of those who absolutely condemn the usage of Equivocations and Mental Reservations.

First, they say they are palliated Lyes, and the Exposition alone, that is made of the nature of equivocal Propositions, either in general, or in particular in the Examples brought do shew, that they are but subtilties, invented on purpose to persuade us, that Men do not Lye, when they speak most expressly against their Thought.

In the second place, the Design and Effect of the one and the other, is to deceive and lead into Errour those we speak to.

In the third place, they tend to the destruction of Civil Society and Humane Conversation: For if he that speaks to me, be persuaded, that Equivocations and Reservations are not Lyes, how shall I know, that he does not actually make use of them, even at the moment he seems to me to speak with the greatest sincerity and simplicity imaginable?

In the fourth place, the Passages in Scripture, and in the Fathers, which inspire me with Horrour against double-dealing, and make Elogiums of the contrary Vertues, do visibly fight against double-meaning Words and Answers; which makes the Man, who hears me, take up quite different

rent Notions from what I seem willing he shou'd conceive. In fine, these Subtilties are new, and altogether unknown to the Men of Old. This is the sum or precise Account of all that can be said against Equivocations and Mental Reservations. Let us now see what is said to defend them.

And first, an Infinite number of Divines and Canonists, who after much meditation upon this matter, could not resolve absolutely to condemn their usage, do agree, that they are sensible of the force of these Arguments; they would yield to them with all their Hearts, if they could find out some other better secret to avoid certain Troubles and abundance of Inconveniences, to which Humane Society would find it self expos'd, in case Equivocations and Mental Reservations were absolutely forbid.

Besides that, they believe them founded upon the practice of Saints, on occasions wherein they are not condemn'd by the Scripture, nor by the Ecclesiastical History, and where they are often defended by other Saints. Let us begin with these last Articles.

Among several Examples in the Old Testament, I will content my self at present with that of *Abraham*. This Patriarch, oblig'd by Famine to retire into *Egypt*, was afraid lest the King, or some of the Inhabitants of the Country, charm'd
with

with the Beauty of Sarah, should murder him that they might Marry her. To avoid this danger he said to his Wife, the Egyptians, seeing your Beauty, will say, this Woman is that Man's Wife, and they will kill me, that they may enjoy you: Say therefore, I conjure you, that you are my Sister. *Dicturi sunt, Uxor ipsius est, & interficient me & te reservabunt; dic ergo, obsecro te, quod Soror mea sis.* The thing happen'd just as he had foreseen: Being therefore question'd upon the matter, both answer'd directly as they had agreed, and sav'd themselves by the equivocation of the word *Sister*, which in that Country had two significations. Abraham found himself under the same Circumstances and trouble at Geraris in Palestine, and there behav'd himself after the same manner.

Gen. 26. Isaac his Son, finding himself in the same place, in the same kind of danger, on account of Rebecca his Wife, acted just as Abraham had done. *Cumque interrogaretur à viris loci illius super uxore sua, respondit, soror mea est. Timuerat enim confiteri quòd sibi esset sociata conjugio, reputans ne fortè interficerent eum.* The Son for this was neither punish'd nor reprehended by God, no more than the Father: Both of them did the same things, at the time that God promis'd them a numerous Posterity; he also protects them in a miraculous manner on these very occasions, where to avoid Death, they lay hold of means which are pretend-
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ed to be so very unjust; and which must have been so, contrary to the respect and to the obedience we owe to the Master of our lives; so injurious to his goodness and to his Power, upon which these Holy Men had so much reason to depend.

Saint *Austin*, far from accusing, in this, these two Saints, takes their part against a Reformer of his time, *Faustus* the *Manichean*. He maintains, that in this rencounter *Abraham* did not Lye, altho' he answer'd the Question but by halves, and not at all, according to the Thoughts and Expectations of those that spoke to him: For, says he, *Abraham* being asked, did not answer that *Sarah* was not his Wife; but they enquiring what relation she had to him, he answer'd, she was his Sister, but did not deny she was his Wife: He conceal'd the truth, but did not say any thing that was false. *Neque enim, utrum ejus uxor esset interrogatus, non esse respondit: sed cum ab eo quereretur, quidei esset illa mulier, indicavit sororem, non negavit uxorem. Tacuit aliquid veri, non dixit aliquid falsi.*

Lib. 22.
cont. *Fauft.*
c. 33.

A little after he defends *Isaac*, as he had before defended *Abraham*. What Evil had he done in all that, said he, since he did but imitate his Father? The same Reasons defend him in the same kind of instance, wherein *Abraham* committed no sin. The same holy Doctor speaks after the same manner, upon the same subject, in several places of his

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Lib. 22.
cont. *Fauft.*
c. 33.

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his Works. But let us come to the Examples of some Christian Saints.

I will say nothing of the Answer of Saint *Francis*, who being asked whether he had not seen a Man pass by, who was pursued for Murder, answer'd, putting his Hand into his Sleeve, *He did not pass this way*: Perhaps that such nice Men as I have to do with, would make little account of this, look upon it as an idle story, and give little credit to the Writers who report it.

The Example of Saint *Athanasius*, who flying upon the *Nile* escaped, by an Answer like this, from the Hands of those who were sent by *Julian* the Apostate to seize him, is to well known to need to be here particularly mention'd. I will tie myself to two others, which hitherto have been less spoken of: The one is of Saint *Paulinus*, the other of Saint *Fulgentius*, both great Admirers of the Doctrine of Saint *Austin*. Does not that, joyn'd with the approbation, which this holy Doctor himself has given to the Conduct of *Abraham* and *Isaac* in the Instances I have brought down, make a very strong Argument for the Divines, especially when they defend themselves against Men, who every where value themselves upon being the Disciples of Saint *Austin*?

Natal. 5 Saint *Paulinus* in a piece of Poetry, which he compos'd in Honour of Saint *Felix* of *Nola*, tells us that this Saint, being

ing upon the point of being arrested for a Christian by the Heathens, who were in quest of him, God by his miraculous power hinder'd them from knowing him; they ask'd himself, where they might find *Felix*. The Saint perceiving by this Enquiry, the succour sent him by Jesus Christ, and the Miracle he wrought in his Favour, answer'd them laughing; I know not this *Felix* whom you seek for; which made them pass him by, and proceed.

*Persensit & ipse faventis
Consilium Christi, ridensque rogantibus inquit:
Nescio Felicem quem queritis. Illicet illi
Prætereunt ipsum.*

It is not to be doubted, but that if *Felix* had told a Lye upon this occasion, he wou'd have made a very scurvey return to the kindness of our Blessed Saviour shew'd: But if he did not tell a Lye, what can we think, but that he had recourse to the Equivocation of the Name of *Felix*, or to some Mental Reservation? It seems otherwise impossible to save him from a Lye.

But a plainer and more express Equivocation is not to be met with, than that of Saint *Fulgentius*: It is in his life, written by the Deacon *Ferrand*, his Disciple, and dedicated to Bishop *Felician*, this Saint's Successor in the Bishoprick of *Ruspa*. This Deacon reports, that Saint *Fulgentius*, whilst

Chap. 12.

a Monk, having suffer'd great Persecution in *Africa*, took a Resolution to go and visit the Solitaries or Hermits of *Egypt*, of whom he had heard wonderful things: He took his way thro' *Sicily*, and Landed at *Syracuse*; whereof St. *Eulalius* was Bishop; but without quitting intirely his Monastick profession. The holy Prelate receiv'd *Fulgentius* into his Monastery, as he us'd to do other Strangers, whom he treated with great Hospitality. He discover'd in two Conferences he had with him, the extraordinary Merit of this Passenger, and press'd him to tell him the causes that made him quit *Africa*.

Fulgentius, says the Author of his Life, apprehending he shou'd be guilty of Vanity, if he shou'd acknowledge the motive that made him go into *Egypt*, answer'd him in these terms, I am going to seek my Parents, who I hear are Travelling in that Country: *Parentes meos requiro, quos illis in partibus vivere peregrinos audiui.* The Bishop having some suspicion that he did not speak sincerely, and half diving into the Sense of this Ambiguous answer, Learnt from another Monk, who those were whom *Fulgentius* meant by the word *Parentes*; insomuch that St. *Fulgentius*, seeing himself discover'd, was oblig'd to confess the Truth. But said the Historian, he might truly call those his Parents, whose Examples he intended to imitate.

If that be not a full and formal Equivocation, there never was any: For Saint *Fulgentius* seem'd to take the word *Parentes* in its ordinary signification, and yet really intended by it those, who were to be his Fathers in Christ; and he also gaveto the word *Peregrinos*, a Sense as Metaphorical as this was, understanding that those he spoke of were Travellers upon Earth, advancing or going on to the Celestial Country.

You see then, that Saint *Austin* approves the Conduct of *Abraham* and *Isaac*, and that St. *Paulinus* do's approve that of St. *Felix*: You see also, what has been practis'd by St. *Athanasius* by St. *Felix* himself and St. *Fulgentius*, which seems manifestly to Authorise Equivocations and Mental Reservations: It appears to me, there needs little more to make a Probable Opinion in this matter.

But the Divines, whose Doctrine I here explain, do believe they have yet something stronger to support it. They pretend, that the usage of Reservations and Equivocations cannot in Prudence be absolutely Condem'd without having first seriously reflected upon certain places of the Gospel, where they seem to be practis'd.

What say they, is this thing call'd Equivocation? It is an Ambiguous word, that has several significations, or a proposition Compos'd of Ambiguous or Doubtful Terms, which the Speaker foresees ought to be

Of Equivocations

taken by those, who hear it in another Sense or Meaning, than he himself understands it in; of which there are two plain Examples in the Gospel.

In Saint *John*, Cap. 11. the Son of God said to his Disciples: *Lazarus our Friend sleepeth, but I go that I may awake him out of Sleep.* It is evident that this is an Equivocal Proposition: It is also certain, that the Apostles took it in its natural signification. *Lord*, said they, *if he Sleeps he shall do well.* It is also certain, that our Saviour forefaw they wou'd take it so. *Jesus*, said the Gospel, *spake of his Death, but they thought that he had spoke of taking Rest in Sleep.*

The second Example is taken out of the second Chapter of the same Evangelist, where our Lord said to the Jews, *Destroy this Temple and I will Build it up again in three Days.* He spoke of his Body, and the Jews thought as naturally enough they might, that he spoke of the Temple of *Jerusalem*. It is very well known, that our Saviour had no ill Intention in speaking after this manner; and that what he aim'd at, was not to deceive those he spoke to; but that signifies nothing; for say the Divines we condemn as a Sin all Equivocations that may possibly wrong any other Person whatsoever, and all those whereby the speakers have a design to deceive and surprise their Hearers.

There

There are also found in the Gospel Mental Reservations, and that not made out by Arguments or by Consequences, but such as appear to every Reader formal enough, and of themselves sufficiently evident.

In the Seventh Chapter of St. John, The Brethren of Jesus said to him, depart hence and go into Judea. Our Saviour answers: Go ye up unto this Feast; but as for me, I will not go. *Non ascendam*: Having so said, adds the Evangelist, he abode still in Galilee; but when his Brethren were gone up, then went he also up unto the Feast, not openly, but as it were in secret. *Non manifestè sed quasi in occulto*. This proposition, *Non ascendo ad diem festum istum*, consider'd precisely, according to the words, wou'd be false, but by adding to it this word *manifestè*, which our Saviour had in his mind, it becomes true.

I know what Reflections were made by the Creticks upon this passage, because of the variety of the Greek Manuscripts; but I also know the invincible reasons by which it is prov'd, that the reading of our Vulgata in this place, is certainly the true reading. Here are also two other passages, wherewith I will end the proofs which these Divines believe they may draw from the Authority of Scripture to confirm their Opinion.

One is taken out of the Thirteenth Chapter of St. Mark; where after our Saviour had made his Disciples a Description of the

terrible things that shou'd happen at the Day of Judgment, he adds, *But of that Day and of that Hour knoweth no Man; no not the Angels which are in Heaven, neither the Son; but the Father only.* We are notwithstanding bound to believe, that the Son of God did really know that Day; and from the beginning the *Agnosts* were accounted Hereticks, for saying, that our Lord did not know it; and the Greeks call'd them by that name, to shew, that their Error consisted partly in Attributing this Ignorance to the Son of God. The *Arians* wou'd have made use of this passage against the Catholicks; but the Fathers refuted them with all the Zeal and Strength that was possible.

This proposition, say the Divines, wou'd then be false, if taken expressly according to the terms: *The Son of God knows neither the Day nor the Hour of the last Judgment.* It must needs follow by consequence, that the truth of this very proposition depends upon a Sense, that our Saviour gives to these words, and which is not express'd by the words themselves; that is to say, that in speaking them, he had besides a particular meaning, or understood something else, which was only in his own mind; and which therefore conclude they, cou'd be nothing but a Mental Reservation.

But that, which is remarkable, is that the Fathers, and particularly St. *Austin* gives us, when he explains this Passage, a form
of

of Mental Reservations, exactly like that which the Divines propose. Our Lord, according to St. *Austin* said, that he knew not, when the Day of Judgment wou'd be; not that he was really ignorant of it, but because he knew it not to discover, or as may be said to betray it, *ad prodendum*. *Ipsi In Pf. 9.*
judici occultam esse dictum est, non ad cognoscendum, sed ad prodendum.

Let us here set down the example, which is commonly made use of to explain what a Mental Reservation is, my Father's Enemy is in Quest of him to Kill him, he asks me where he is? I make answer, that I do not know; this answer, is likewise false in it self, taking the terms or words precisely as they stand; but let us add to to them, not by word of mouth, but only by thought, *ad prodendum*, that is to say, I do not know where he is to betray him, and then it becomes true, at least in the same manner that St. *Austin* finds our Saviours proposition true.

In fine continue the Divines, the passage in the fifth Chapter of the Book of *Toby*, appears inexplicable without an Equivocation or a Mental Reservation; and one needs do no more than read it to be convince'd of that. Old *Toby* there demands of the Archangel *Raphael*, whence are you? *Unde te habemus?* The Angel answers, *ex filijs Israel, I am an Israelite*. After several Questions *Toby* enquires again, *Of what Tribe, and what Family I pray art thou?* The Angel

gel answers, *do you seek a guide^r for your Son? What signifies it to you, to know my Family? But that you may be freed from all fear, I will tell you that I am Azarias, ego sum Azarias Ananie magni filius. Thou art, reply'd Toby, of an Illustrious Stock or Family.*

Mind how the Divines argue upon this place. In all these passages, where the propositions, taken according to the terms and their natural meaning, are not true, a man is oblig'd to acknowledge, that there is in them a Lye, or an Equivocation, or a Mental Reservation, One cannot, without Blasphemy, acknowledge there is a Lye; and therefore must admit either an Equivocation, or a Mental Reservation. And thus, neither an Equivocation, nor a Mental Reservation, can in their own Nature be so ill as a Lye, and one may with some Restrictions or Conditions make use of them without Sin.

These then are the Authorities *and the Difficulties, that at first made the Divines suspend their Judgment of a thing which the first Idea made them reject; and which made them conclude after turning and tossing about this Question, and considering it on all sides, as much as was possible, that Equivocations and Mental Reservations cou'd not be Lyes, nor things in themselves absolutely ill: That there were Conjunctions and Occasions, wherein they were not at all Criminal, and that they were of the Nature of certain things, which ordinarily

ordinarily are bad, because of the Circumstances, but which are not bad in themselves, and which only become ill, by being made use of, without necessity, and the lawful precautions. But before I proceed to the other ground or reason, upon which the Divines build their Doctrine in this matter, it is not amiss to see, what is said against it, by those who declare themselves for the contrary opinion.

A very able man, in a work where he has collected and heap'd up a great deal of Learning, has found a place for a dissertation concerning Equivocations and mental Reservations, where he puts this proposition in the front of his discourse. *Mendacium omne lege divina vetitum est, adeoque & restrictiones mentales, quae sunt veri nominis mendacia.* Every lye is forbidden by the Law of God; and by consequence, mental reservations, which are real Lyes. And in the remaining part of the dissertation, he speaks of Equivocations, just as he had done before of Reservations.

P. Alex.
Tom. 9.
p. 3. Sac.
4. dissert.
43. pag.

He proves his position by a number of passages out of the Scripture and the Fathers; and infine, he propounds many Objections: Among these Objections are to be seen part of the difficulties which I have set down; there are others also, of which I have not spoken; but upon which I shall make some Reflections, by way of instance or replication, to the solutions by him given. Than which method, nothing can better shew the difficulty of the matter. Fa-

Father *Alexander* answers the *Priscillianists* very well, that *Abraham* did not lye neither in *Egypt*, nor in *Abimelech's* house; and he grounds his answer upon the Authority of *St. Jerom* and *St. Austin*. But I would gladly know what answer he would make, if a *Priscillianist*, in case there still were any, shou'd make him this reply?

You say, that Equivocations and mental Reservations are Lyes; but it is impossible to excuse *Abraham* from Lying on this occasion, without saying he made use of a mental Reservation, or an Equivocation; therefore according to your principles, it must be confess'd, that he told a lye: This *Priscillianist* might thus prove the minor of his Syllogism.

In the present question, we call a proposition Equivocal, which has several senses or meanings; and which we foresee will be taken by the person to whom we speak, in another sense than that which we give it in our own mind, and which notwithstanding is the most Natural; especially when we make such a proposition expressly and with Intention to hide from him the Truth, which by his question he is desirous to know. These are Characters by which an Equivocation appears most contrary to sincerity, and comes nearest to a Lye; but it is visible that all this agrees perfectly, with the answer made by *Abraham* in the circumstances he was in, when ask'd whether *Sarah* was his Wife; and he answer'd she was his Sister;

ster; he therefore on this occasion, made use of a very formal Equivocation.

But the way this Doctor maintain'd, according to St. *Austin*, that *Jacob* did not lye, when he rob'd *Esaú* of the blessing design'd for him by *Isaac*, wou'd give the *Priscillianist* a yet much greater advantage. *Jacob* makes three propositions on this occasion, which can hardly be justified from being Lyes. 1. His Father, who was blind, inquires of him, *Who are you my Son?* *Jacob* makes answer, *I am your first Born. Ego sum primogenitus tuus* *Esaú*. 2. He adds, *I have done as you Commanded me. Feci sicut precepisti mihi*: altho' his Father had said nothing to him. 3. *Jacob* continues, *Eat of what I have hunted, my Father, comedite de venatione mea*: altho' he had been a hunting, and that what he had prepar'd for him were two Kids, which his Mother had made him take out of the flock.

1. *Jacob* did not lye, in saying *I am* *Esaú* your first Born Son, said Father *Alexander*; for what reason? Because *Esaú* had before sold his Birth-right to *Jacob* for a mess of Lentils; and so *Jacob* in this sense might call himself the Elder. It must then be, says the *Priscillianist*, by vertue of the Equivocation in the word *primogenitus*, or first-Born, that he do's not Lye; but when he said *I am* *Esaú*, *Ego sum* *Esaú*, this word is not in it self Equivocal, and not shewing as the word *Primogenitus* the right of Eldership, nor the Birth-time, he must needs in saying

saying that, have made use of a mental Reservation. I am *Eſau*, not in Person, but by way of Representation, not in reallity, but by Virtue of my Privilege.

2. For the second proposition, *Feci ſicut præcepiſti mihi*, I have done as you Commanded me. Father *Alexander* ſays, “It is true, “with reſpect to *Iſaac*’s firſt intention altho’ it be not true with reſpect to another “leſs principal intention. For in commanding his eldeſt Son to go a hunting, *Iſaac*’s “chief Intention was to make him merit “by this Action his laſt Bleſſing; but his “leſs principal Intention, was to give this “order to *Eſau*, whom he believ’d his Eldeſt Son, being yet ignorant of the Myſtery and the deſign of God. So *Jacob* having perform’d his Fathers principal Intention, ſaid to him without a Lye, *I have done what you Commanded me.*

The *Præſcillianiſt* might make a great many reflections upon an Explication ſo confus’d, and ſo ſtrain’d as this is; but Father *Alexander* cou’d not but confeſs and agree with him, that the ſhifts, the ſeveral windings and turnings which they make *Jacob* take to ſecure his propoſition from the falſhood which appears in it, do, at leaſt demonstrate, that if it be true, it is but with relation to ſome meaning, which he gives it in his own mind, and not in Reference to the meaning, which offers it ſelf, and Naturally ariſes from the words: It is eaſy to ſee of what Conſequence this Confeſſion muſt be to the preſent Subject. “3.

3. "But as for these other words of
 "Jacob, continues Father *Alexander*, Come-
 "de de venatione meâ, Eat of what I have
 "Hunted, they are altogether true, for Ja-
 "cob had brought two Kids, which he had
 "sought for and chosen from among the
 "Flock; and he understood by the word
 "Hunting or Venison, the Animals he him-
 "self had taken, and his Mother had
 "dress'd.

Without making the *Priscillianist* argue
 any farther, I leave the Reader to judge of
 these answers, and I will only say with all
 respect to the person who made them, that
 if I had undertaken, as he has done, to
 declare against Equivocations and Mental
 Reservations, I wou'd without Ceremony
 have abandon'd the Opinion and Explica-
 tion of St. *Austin*, *Theodoret*, and St. *Gre-*
gory, and wou'd with others have freely
 confess'd, that *Jacob* was guilty of several
 Lyes: Or, if I wou'd have follow'd the in-
 terpretations of these three Fathers, I wou'd
 have acknowledg'd, on this occasion, with
 many other Divines, that Equivocations and
 Mental Reservations were not Lyes. Who-
 ever pitches on a middle way, will find it
 insupportable, not possible to be maintain'd;
 and every Body must allow, that to join
 his answers with his assertion, is to say
 two things Contradictory, to deny and to
 prove at the same time, that the use of
 Equivocations and Mental Reservations is
 lawful.

It

It is the same thing as to the manner he takes to explain the Angel *Raphaels* answer to *Toby*. *Ex filijs Israel. I am of the Children of Israel.* "This is true, says Father *Alexander*, because he came from the "Cities of the Children of *Israel*, that is "to say, of the Faithful, whom God has "given in Charge: Or because that *Israel* "in Hebrew is the same thing with God "Governing — *Raphael*, adds this Father, "said also truly, that he was *Azarias* the "Son of the great *Ananias*, because he had "taken the shape and figure of *Azarias*, who "was the Son of this *Ananias* — besides "in Hebrew *Azarias* signifies the succour of "God, and *Ananias* signifies the Grace of "God. Moreover the Angels are the Children of God, and *Raphael* being sent by "God to succour *Toby* in several Dangers "he was like to fall into, and being an Angel, he might truly say, *I am Azarias the "Son of Great Ananias.* And thus Father *Alexander* explains this passage.

That all which was spoken by the Angel *Raphael* on this occasion might be truly said, is not to be doubted, since it was an Angel that spoke in this manner; but that all this cou'd be truly said, without Equivocations and Mental Reservations, is hard to be conceiv'd: For since these propositions are not suppos'd true, but by giving them another meaning, than that which naturally arises from them, and that they deceiv'd him to whom they were spoken, and

and cou'd not but deceive any body that shou'd here them, they are not there true, with respect to the words, of which they are Compounded, but to make them true, something else must be added, which was only in the thought of the Speaker, and by consequence, here is another Argument for Equivocation and mental Reservation.

It is also fit, to add the Explication, which Father *Alexander* gives in another place, of that passage in *St. Mark*, of which I have already spoken. I answer, says he, in the third place, that our Lord did not know the day of Judgment for us, but for himself alone: That is to say, that he really knew it, but that he did not know it, to tell it us. *Respondeo 3^o Christum nescivisse diem judicij nobis non sibi. Id est, licet absolute sciverit, nescivit tamen illum ut nobis revelaret.* By all this, the Divines forc'd by these Difficulties, to have recourse to the use of Equivocations and mental Reservations, for the explication of this matter, are confirm'd in their opinion, perceiving that those who oppose them, are themselves at last, oblig'd to do the same thing.

A Religious man of an other Order, contending also against Equivocations in a work full of zeal, if you'll believe himself, but which if read, will be found full of Bitterness and Gaul, made use of another shift, or rather of other Terms than those of Father *Alexander*, to free himself from the same difficulties and troubles; And particularly

Tom. 9.
Dissert.
39. p. 275.

cularly upon that passage in St. *Mark*, he says our Saviour did truly affirm, that he knew not the day of Judgment, because he said, that *in sensu preciso & formali*; in a formal and precise sense, he did not know it, said he, *in quantum erat purus homo*, in as much as he was a meer Man.

Passing by this expression, which is altogether *Nestorian*, I wou'd be glad to know,
 1. Whether the proposition, precisely taken, according to the terms or words, be not false; *The Son do's not know the day of Judgment.* 2. Whether it do's not become true, by these words, which express the formal and precise sense, *in as much as he was a pure Man.* 3. Whether it be not true, that these words were in the Son of God's mind, and not in the proposition, when he made it. If all this be true, these words spoken in a precise sense which they do not express, make a clear and perfect mental Reservation. For it must be remembred, that by a mental Reservation we understand a proposition, which taken according to the terms, is false, and which is not true but with reference to other words, which the Speaker reserves in his own mind. But all this is here to be met with; all therefore, that this writer has done, is to change the Name of *mental Reservation*, into that of *the formal and precise Sense*. He argues much after the same manner upon the example of *Jacob*, upon that of the Angel *Raphael*, and upon *Judith's* discourse to *Holofernes*.

But

But what is pleasant in all this is, that if once *the formal and precise Sense* be admitted, instead of Equivocation and Mental Reservation, and that it is allow'd not to be bad in it self, to make use of *the formal Sense or Meaning*, I may say of that, all that can be said of Mental Reservations and Equivocations; and draw from thence, all the same Conclusions, true or false. I will say it is a piece of Subtilty of the new Morals, and that by favour of this formal and precise meaning, all manner of Lyes shall be palliated. Every man may be consider'd under several Qualifications, or according to the School Language, has many Formalities whereupon to ground a *Formal and Precise Meaning*. For example, when I speak to a Merchant, I do not know whether he will answer me as he is a Merchant, or as an Inhabitant of *Paris*, or as a Father, or as a man precisely: Now the Formal and Precise Sense being at least, as well able to secure us from Lying as Equivocation; I may be in doubt, whether he that speaks to me do's not make use of it: *And by this means all Civil Commerce is over-turn'd; there is no longer anything in the World, but Dissimulation and Double Dealing; and we can have no more Confidence in any Person.*

I do not pretend to make any Comparison between this other Writer and Father *Alexander*, either for Capacity or Probity. That man's ill Conduct did Honour to his Opponents; he apostatis'd sometime after

F f

from

from his Order, and was afterwards Arrested and made a close Prisoner for other Reasons than his Mental Reservations.

But I dare positively say, that Father *Alexander's* answers are no better than his: That the Principles of the one, go as far as those of the other; that if one may speak after the same manner that *Jacob* spoke to *Isaac*, without being guilty of any sin; if one may, without a Lye, call *Hunting* or *Venison* two Kids, presented to an old Blind man; and say they came from Hunting them down, because they took them out of the Flock; assure him in formal terms, that he was the Elder Brother, altho' he were but the Younger; say I am *Esau*, I have done what you commanded me, altho' he had receiv'd no Order from him, and that he was not *Esau*. I say, if all this was lawful for *Jacob*, and that he cou'd do it without a Lye, and without Sin, as Father *Alexander* teaches, because he gave to the word *Elder*, to *Esau*, and to *Hunting* other significations than *Isaac* by his questions took them in, and which all other men besides give them; I say, that this reason will produce the same Consequences with that of the *Formal and Precise Meaning*; and that this Principle being once laid down, it wou'd be very indifferent, whether they freed from Lying and from Sin, a man that shou'd now use the same Conduct by Vertue of a *Formal and Precise Sense or Meaning*, or by Vertue of Equivocations

cations or Mental Reservations, or any other name Father *Alexander* shall be pleas'd to invent, to distinguish his own System from that of other Divines. I will not at present carry this Reflexion farther, because the Subject will again oblige me to do it in another place. We will now go on to the second Foundation of the Opinion, which holds it lawful to make use of Equivocations and Mental Reservations, in some Conjunctions: And these are Cases of Conscience, upon which the Divines consulted, found themselves under some difficulties and trouble; it will be enough to propose three or four of them.

1. A man is intrusted with a Secret of State, the Discovery of which wou'd have no smaller Consequences, than the Ruin and Destruction of the whole Kingdom, the Profanation of the Churches and Altars, and the total Overthrow of the True Religion; this person is Interrogated by a Spy, or by a Traytor, whom he knows to be such, and that he is besides a Cunning Skillful Knave, of a deep insight, and infinitely penetrating into things. The Circumstances are such, that if he seems to Hesitate, Boggle, or Elude him; in a word, if he do's not clearly, and positively say, *it is not so*, there needs no more to make this Traitor discover what he wou'd conceal. What shou'd a man thus Catechis'd do? On one side, he may not Lye, tho' the whole World were at stake; on the other, the

Charity and the Fidelity, he ow's his Prince and his Country, will not allow him to expose them, by violating the Secret, to all the terrible Evils wherewith he sees them threaten'd. What side is he to take? He would willingly Sacrifice his Blood, and a Thousand lives, rather than betray them; but this is not now the matter in hand.

2. A Profligate, Wicked, Brutal, Furious fellow, whose violence I am not in a Condition to Stave off, is in quest of my Father to kill him, of my Sister to Dishonour her, of my Prince to give him up to his Enemies. I am under the same Circumstances and the same troubles in this respect, that he was in, I just now spoke of, to whom the State Secret was intrusted: If I do not boldly say *I know nothing of them, or the Person you seek for is not here*, one of the three sought for must be lost; what is to be done?

3. A Man discovers the secret Crime of another; if he do's not retract, the Fortune, the Honour, and the life of the Man, he has defam'd is in danger: He go's to Confession; his Confessor tells him that he cannot be Absolv'd if he do's not remedy the Evil, he has caus'd? But the Penitent answers, what I have said, as secret as it is, is true, and if I could recal my words, I shou'd be guilty of a new Sin, because I shou'd tell a Lye: What must he resolve?

4. Infine, nothing is more inviolable than the secret of Sacramental Confession: Let us suppose a Confessor question'd about the Sin

Sin of his Penitent, in the same Circumstance, or Conjecture, with those Persons spoke of in the two first Cases; that a cunning man, if you will have it so, shou'd have made him say certain things without thinking of 'em, and which he believ'd indifferent: They are notwithstanding such, that being once spoken, they will give ground to suspect the Penitent: if the Confessor interrogated about this matter, be at a stand; if he makes use of the general and ordinary answers upon these occasions; if he do's not say plainly and positively, that he has not told him such a Sin, he increases the Suspicion, and gives occasion to him, that set the Snare to pursue the matter. What shall the Confessor do in such a Case.

These cases then I say, with many more of the like nature, and the difficulty there is in solving them otherwise, have made the greatest number of Divines say, that it is Lawful in some Circumstances, to hide or disguise the truth by Equivocation, when Men wou'd have us speak it, who have no right to know it, and when it is our own, or our Neighbour's Interest that they shou'd not know it. Let us now look back and joyn to this the passages and examples in Scripture of which I have spoken; the explications the Fathers have given of them, the practice of many Saints, the opinion of some other Saints concerning this Practice, and infine, the manner of their answers who accuse the Divines that maintain it; which is such, that at the same time, they Roar

and cry out lowdest against Equivocations and Mental Reservations ; they are notwithstanding forc'd to come back to them, and re-establish, under other names, the things they had undertaken to abolish, and fall into the same inconveniences, supposing there be any, wherewith they reproach them. I say, *supposing there be any*, for the Divines, who have had recourse to these principles, for the pressing reasons I have mention'd, have taken care to prevent inconveniences, by the wise precautions they have prescrib'd or set down upon this subject; and this is that which now I must needs explain in a few words, to the end, men may have a full and perfect understanding of this whole matter.

The

*The remaining part of the Treatise of
Equivocations and Mental Reservations.*

THE same Charity and the same equity, that mov'd the Jesuites Adversaries to attribute to them the Doctrine of Probability, as their proper and peculiar Doctrine, and which had its birth in their Schools, have also made them answerable for the Doctrine of Equivocations and Reservations. The falsehood of this accusation, is a matter of fact, which might also be as easily made out, as that which relates to the Doctrine of Probability ; but it is sufficient in general to advance upon this point, that it can be readily shewn, that all the Jesuites have said upon this subject, always very different from what their enemies have made them speak, is not only grounded upon all the reasons, and all the authorities we have spoken of, but also upon the Principles of the most famous and the most Ancient Lawyers, Canonists and Divines of all the several Schools. Let only that be Read which was Written by the eminent *Navarre*, before any thing was publish'd by the Jesuite Divines, what was taught by the most renowned Doctors of *St. Thomas's School*, as *Saint Antonin, Silvester, Victoria, Medina*,
Ban. in 2.
2. q. 69.
ar. 2. in 3.
p. com.
dub. 1.

and above all, the famous *Dominick Bannes*, and it will appear, that what I say is true.

But without entring farther into the Examination of this matter of Fact, we must know that the Divines, and others, who agree, that the use of Equivocations and Reservations, is a thing lawful in certain Conjunctures, and when there are sufficient reasons for it, are notwithstanding divided among themselves, about that which makes the difference between a Lye, and a Mental Reservation. I will explain this in the example of the Penitents Confession and his Confessor.

All do unanimously agree, that a Confessor, interrogated, whether his Penitent was guilty of such or such a Sin, or had told it him in Confession (supposing him in such a Circumstance, as that he cannot otherwise keep the secret, of Confession) may in Conscience answer, *I do not know that he has*; or, *he told me no such thing*; altho' he had really told it him: And all agree, that then he did not Lye. In this case it is demanded, what do's hinder it from being a Lye, considering that the answer taken according to its terms is false, and contrary to the answerers own Thoughts and Knowledge.

Some pretend, that that which hinders this from being a Lye, is precisely the Reservation, which the Confessor has at that time in his mind, where he has this thought ;
he

he has not told me this Sin, *in such a way, as that I may tell it again.* This proposition, say they is very true, and do's not Contradict, what I have said by word of mouth, which is one half on't. So there is no Lye in this: For a Lye consists in the opposition there is between the thoughts and the words.

Others say, that this is too great a Subtility: That altho' the Confessor may really have such a thought, yet notwithstanding if he had nothing else, his answer cou'd not but be a Lye: But that which hinders it from being so, is that the person to whom the Confessor makes this answer, *he told me no such thing,* might and ought in prudence to think, that the Sense of his answer is this: *He did not tell me such a Sin in a way that I cou'd tell it you.* The proposition he makes in saying, *he did not tell it me,* having then, morally speaking, this Sense in respect to him who puts the Question, as well as with respect to him who answers, is no Lye. Whence it follows, that as to the practice it is the same thing, which way soever you take it; and that all the dispute between these Divines is but about this purely Speculative Question to know, what precisely it is, which frees such an answer from being a Lye.

What I say of the Confessor, ought in proportion to be applied to the Case of an important secret; or to the Case of a Judge, who shou'd not interrogate according to the
the

the forms of Law, or shou'd do it without Jurisdiction: And to several other cases, upon which one might argue after the same manner.

The greater part of the Jesuite Divines, and among others, *Azor* and *Laiman* follow the second opinion, which in reality appears the more reasonable, the more natural, and the more conformable to simplicity: But which equally concerns the purity of Morals, neither more nor less, but just as much as the other: Of this opinion also, is *Malderus*, that learned Bishop of *Antwerp* in a work of his upon this Subject.

Father *Codren*, that Holy and Wise General of the *Oratorians*, propounds another System, not very unlike this; It is in a small writing of his, made upon the Question of Equivocation at the entreaty of Cardinal *Richlieu*, and in all appearance upon occasion of the dispute, which then began to grow warm about this matter.

He first lays down three Principles. "The first says he, that a Lye is a Sin; the other, that we must keep the secret we are intrusted with, and that to betray it is an infidelity, odious both to God and Man. The third, that there are truths, the Knowledge of which, is hurtful to our Neighbour, and sometimes to the publick, and sometimes to our selves, which Charity obliges us not to publish, altho' we shou'd be requir'd.

"We

"We ought, continues he, to inform our
 "selves of the means God has left us, to
 "to satisfy the obligations both of Charity
 "and Fidelity, without falling into a Lye.
 "Since it is certain, that a man can never
 "be oblig'd to Sin, and that, in the ways
 "of God, we have always the means not
 "to offend him, which we ought carefully
 "to seek after.

"The first means is to refuse to an-
 "swer—it is the most sincere, but not
 "the most Universal, and sometimes that
 "wou'd be tacitly to declare what we
 "ought to have hid.

"The second is to answer readily one
 "thing for another, as St. *Athanasius* did
 "*Julian* the Emperours Souldiers, who
 "sought to take him: But this means is
 "not Universal, no more than the first:
 "Since that, &c.

"The third is to conceal the truth
 "under some figure, of which the most
 "common are Hyperboles, Ironies, Am-
 "phibologies, Ambiguous or Double Mean-
 "ing Words, Antiphrases, or opposition
 "of Contraries, and Equivocations: For
 "the Doctors do agree, that there is no
 "Sin in speaking Figuratively, which must
 "be understood, when a Man makes use
 "of the figures as he ought to do.

This prudent Director reasons upon all
 this very wisely; and concludes, that this
 third way is not Universal, nor less de-
 fective than the others: That it is often
 useless,

useless, that it seems opposite to simplicity, or single-heartedness, and that in many circumstances, it wou'd be Criminal.

After he had rejected all these expedients which had been invented to avoid Lying; he thus decides the Question.

"The whole difficulty arises from mens
"confounding a Lye with a fiction, and
"their comprehending under the name
"of this odious Sin,—all the appearances
"that may be lawfully given, without
"violating Justice, Charity, Simplicity,
"or any other Vertue, and which in
"many rencounters or accidents, are of obligation
"for conserving Justice and the Precept
"of Charity, which thus ordains—

"The holy Scriptures are full of such fictions,
"which we ought to reverence, and cannot reprehend: But to the end
"no body shou'd abuse this truth, some
"Rules are to be observ'd.

1. "It is not lawful to feign, or give appearances to deceive any person, unless
"it be for his good, or that one has a right to deceive him, or for a lawful and
"innocent delight, or for some other just reason for his good. Thus the
"Arch-Angel *Raphael* feign'd himself to be of the Tribe of *Nephthali*, and endeavour'd to perswade *Toby* even by words, by naming one *Ananias* for his
"Father, altho' there was no such thing.

2. "When Men have a right to deceive; thus *Judith* abus'd *Holophernes* and Slew him:

“ him : Thus *Jacob* made his Father believe,
“ that he was his first Born, because he was
“ so by right.

3. “ When it is for Recreation, in time
“ and place ; for to make it just, it ought
“ not to be continual, but according to the
“ necessity one is in, and that the fiction is
“ Innocent. There are many other Subjects,
“ which give Men a right to Feign, where-
“ in care must always be taken, that Justice
“ and Charity be not wounded, nor any o-
“ ther Virtues.

Father *Condren*, after this puts himself some
objections. “ To take away says he, all the
“ doubts that may arise, we must Satisfacto-
“ rily answer, or remove two Principal
“ grounds or arguments they have, who
“ hold that all Fiction in words is a Lye.

“ The first is the holy Scripture, which
“ absolutely condemns Lying ; to which we
“ ought to answer, that the Scripture do’s
“ not call just and reasonable fictions, of which
“ we have spoken lies, nor ever blames them:
“ But only such as are Unlawful, and ordina-
“ rily contrary to Justice, or Charity, or
“ some other Virtue.

“ The second is, that every Man is bound
“ to speak the truth to every Man : Which
“ ought to be understood, according to Ju-
“ stice and Charity, and as far as he is ca-
“ pable and worthy to Receive it, and that
“ it do’s neither our selves, nor our Neigh-
“ bours any wrong: For otherwise it is as lit-
“ tle Lawful to discover a hurtful truth to a
“ Man,

“Man, as to put a Sword into a Mad-man’s
“Hand.

There is besides, a third Argument; that
“our words are the Natural signs of our
“thoughts, and that by Consequence, it is
“a Sin against nature when they are not
“conformable to one another: It must be
“answer’d, that words are the free and vo-
“luntary signs of our Intentions, rather
“than of our thoughts, which Nature has
“given to man, and submitted to his Will
“to be made use of according to right rea-
“son—— a man has a right, and even an
“obligation, to defend himself, his Honour
“and his Fortüne, and all that belongs to
“his Neighbour, by his words, as well as
“by his hands: In the same manner as he
“is prohibited, or forbid to hurt by word,
“as well as by Action, &c. This is the whole
of Father *Condren*’s Doctrine, relating to the
present Subject, upon which these three Re-
flections may be made.

The first, that it clears and takes away
an infinity of troubles, which occur in pra-
ctice and the commerce of Life, for by thus
distinguishing feigning from lying, and re-
ducing to lawful Fiction all the propositions,
and all the answers which have for their
end the security and Assurance of the rights
of Justice, Fidelity, and Charity, a man is
drawn out of, and freed from pain and
trouble: And all the reasons and Difficulties,
for which men had recourse to Equivoca-
tions and mental Reservations, are quite
remov’d, and at an end.

For

For example, that a Confessor interrogated, about the Sin of his Penitent, a subject the secret of his Prince, a Son about the place where his Father, whom they wou'd Kill, is hid, may answer; that they knew nothing of what is demanded; or may say, the direct contrary to what they know: Their answer will not be a Lye, but shall be reduc'd to a Lawful fiction: And this Fiction shall be Lawful, or Unlawful, according to the Circumstances a Man is in at the making of it; and pursuant to the Obligation or right which he may have, to manage the interest of Justice, Fidelity, and Charity, either in regard of his Neighbour, or himself.

But the second Reflection is, that this Doctrine wou'd give our Reformers as much occasion, at least, if not a great deal more, than the Doctrine of Reservations and Equivocations, to cry out against the relaxation of Morals: For on one side, this Fiction do's Authorise and Justifie all, that is Authorised and Justified by Equivocations and Reservations; and that without being oblig'd to seek for any art or shift: And on the other side, as that which makes a Fiction Lawful, according to Father *Condren*, is the right, and even the obligation a Man has to defend himself, his honour, his Fortune, and all that appertains to his Neighbour, without which he Confesses, that it wou'd be a real Lye: So likewise do's he acknowledge, and with truth

truth that those, who approve most of Equivocations do own, *That they ought not to be made use of without good cause, nor for every purpose.* "And that the too great Liberty of such a Practice wou'd be a meer Illusion, and a kind of double dealing, odious to all men of good Sense, and even insupportable, and contrary to right reason, and very often to the Equity and Justice we owe to one another, sometimes to Charity, and in a manner always to Christian simplicity; that it wou'd destroy publick and private Faith, and even human Society, and intirely ruin sincerity, if the Licence had not its Laws, to bound and regulate its usage.

These are Father *Condren's* words, which are enough to make the Calumniators of so many Learn'd and Holy Divines blush for shame, if they have never so little left, but let that be how it will, it is evident, that as for the practice, it wou'd be at least equal, if not the same thing, which of the two Systems be pitch'd upon.

In fine the third Reflexion is, that however easy, or useful this Hypothesis of Fictions, grounded upon the Authority of a man, so Wise, and so Holy, may be; how reasonable soever it may appear; however proper it may be, for the explication of several Facts and passages of Scripture; and in a word, how great soever a desire, men may have to follow it, for its seeming Conformity to good sense; yet notwithstanding

standing it answers but one part of the difficulty, and do's not at all satisfy that, for which the Divines believ'd themselves bound to have recourse to Equivocations and Mental Reservations.

The difficulty is, that according to St. *Austin*, and after him, according to all Divines, the essence of a Lye, consists in a mans speaking contrary to his thoughts: Now this fiction, if one adds nothing more to it, do's not hinder a man from speaking contrary to his thoughts. For the Confessor, in saying his Penitent did not kill such, or such a Man, the Minister of State in affirming, that the King did not intend to Besiege such or such a Town, both the one and the other think, and know at the same time, the direct contrary to what they say. It therefore seems, that a fiction wou'd be a perfect Lye. For to take away this Evil Quality the Divines, grounding themselves upon the examples, Authorities and important reasons we have seen; determin'd, or made choice of the System of Equivocations, and Mental Reservations: Nor have they otherwise given it a greater Latitude, than Father *Condren* believ'd himself oblig'd to give his System of fiction: For they did not fail to restrain theirs, as he has done his, by exceptions, and by rules, which prevent all those inconveniences, not possible to be avoided, without these modifications or restrictions, whatever prin-

ciples men lay down, or whatever side they take.

But the necessity of the System of Equivocations, or of some other, which comes to the same thing for the practice, being suppos'd and demonstrated, this Article of Modifications, or manner of restraining its usage, is essential for the Justification of Divines, and to point out and make palpable the exceeding Malice of the Author of the *Provincial Letters*.

To prove, that the Divines did not propose their Doctrine but with these restrictions, there is no need to stuff this writing with an infinite number of plain formal passages, drawn out of their works, which I cou'd very easily do; it will be sufficient, that I may free the Reader from the toil of so troublesome a work, to repeat part of Father *Condren's* words, who had taken care to read exactly the Divines upon this matter, before he returned an answer to the desires of a Minister of State, so knowing in Divinity, and so clear sighted and Judicious, as Cardinal *Richlieu* was.

“Those, says Father *Condren*, who most
 “approve of Equivocations, do confess,
 “that they ought not to be made use of
 “without good cause, nor upon every oc-
 “casion; and that the too great Liberty
 “of their usage, was an Illusion, a meer
 “Cheat, and a kind of double-dealing,
 “odious to all men of good Sense and even
 “insupportable and contrary to right rea-
 son,

“son, and to the Justice which we owe to one
“another, &c. Therefore without dwelling longer upon this matter of Fact, let us come to *Pascal's* dishonesty and insincerity.

The exposition alone, which I have made of the difficulties and importance of this Question, as well as of the Conduct of the Divines in their discussion or examination of it, sufficiently shew, how very frivolous the Railleries of this writer are: But to understand how criminal they are, we must consider the manner, wherein he affects to propose this Doctrine.

Thomas Sanchez the Jesuite, who is even at this day, for the Canonical matters he has treated of the Oracle of *Italy, Germany, and Spain*, and of *England* also, is the Divine he has pitch'd upon among others, to divert himself with, upon the subject of Equivocations and mental Reservations. I will here content myself with comparing *Pascal's* Translation with the Text of this Divine, without much arguing, and with making only some short remarks upon it; see how *Pascal* makes his pretended Jesuite speak, with whom, and at whose expence he makes himself sport in his Ninth Letter.

“I will now said this good Father, acquaint you with the easie methods we
“have found out, for avoiding Sins in conversations, and in the Intrigues of the
“World.

Pascal in this place, wou'd have the World believe, that they are oblig'd to the Jesuites for this fine secret of Equivocations; and yet if he had read *Sanchez*, he wou'd have seen, that upon this Article, he speaks according to the opinion of almost all Doctors. *Ex*

Num. 15. *fere omnium mente.*

“One of the most troublesome things in
“this matter, continues *Pascal's* Jesuite, is to
“avoid lying, and especially when one
“wou'd have a thing that is false to be be-
“liev'd true.

What an admirable fellow is this *Pascal*?
Espically, says he, *when a man wou'd have a*
false thing to be believ'd true. But *Sanchez* says
expresly, that it wou'd be a Sin in any man
to Equivocate with design to deceive his
Neighbour, and that when there is a just
cause to make use of Equivocations, the on-
ly end a Man ought to have, is to conceal
a Truth, which for important reasons ought
not to be made known. *Quoties adest justa*
causa his utendi Equivacationibus, animus uten-
tis non debet esse ad fallendum proximum, sed ad
occultandam veritatem quam non expedit reve-
lare In so much, that if a Man making use
of an Equivocation to hide for example, a
secret of State, or a Sin told in Confession,
shou'd have any other end, or Prospect than
precisely that, and shou'd endeavour to de-
ceive his Neighbour, he wou'd commit a
Sin.

And here comes in the distinction and di-
rection of Intention, which *St. Austin* himself
teaches

teaches Divines, when in his Book of Lying, he says, that the Malice of this Sin, consists in the desire which a Man has to deceive. *Culpa mentientis est in enunciando animo suo fallendi cupiditas*, and that there is a great deal of difference between Lying, and hiding a truth. For, says the Father; *altho' every Man that lyes, wou'd conceal the Truth, yet notwithstanding it is false to say, that every Man that wou'd hide the Truth do's Lye. Non enim hoc est occultare veritatem quod est proferre mendacium; quamvis enim omnis qui mentitur velit celare quod verum est, non tamen omnis qui vult celare quod verum est, mentitur.* Sanchez then do's not allow, that a Man shou'd make use of an Equivocation, To make a false thing be believ'd True; but according to St. Austin's opinion, To conceal a Truth, which for Important reasons ought not to be made known. These are his own proper terms: Let us return to Pascal, who makes his Jesuite thus continue.

L. cont.
mendac.
cap. 10.

“For which purpose, to wit, to make a
“false thing be believ'd True, our Doctrine
“of Equivocations is of admirable use, by
“which as Sanchez says, It is Lawful for a
“Man to make use of Ambiguous words, or doubtful expressions, to have them understood in a
“different Sense from that wherein he himself
“understands them.

By Pascal's good leave, Sanchez did not say, that this was Lawful, he only said, that this was no Lye, and he proves it very well.

Quoties verba sunt suâ significatione ambigua,

pluresque sensus admittentia, nullum est mendacium ea proferre in sensu, quem proferens in illis vult & concipit. But by the principles of Sanchez, there is a great deal of difference between these two Propositions, that it is not a Lye, and that it is not a Sin: For altho' it be not a Lye, yet according to his opinion, it wou'd be a Sin to Equivocate without just reason. It is not at all Lawful, said he, to make use of Ambiguous, or double meaning words, even of those which have this Ambiguity in ordinary and common Usage, at least, unless there be a Lawful cause to give us a Right to do it. And this is a rule which he Establishes expressly, to prevent the abuse of Equivocations, because, said he, that the Commerce of Life requires the avoiding Ambiguities. *Hoc enim vitius communis hominum postulat.* Compare but these two Texts. *Nullum est mendacium*, it is no Lye. *Nullo modo licet uti verbis ambiguis nisi*, &c. it is by no means lawful to make use of doubtful words, except, &c. With this Translation of Pascal. *It is lawful to make use of doubtful words*, and tell me what sincerity there is in such a proceeding? It is, as if a Casuist had said in Latin, that a man may without Lying, discover the secret crime of his Neighbour, but that it is not lawful to do it, but in some cases; and that Pascal shou'd make him say absolutely, and without restriction, *That it is lawful, and that a man may, without Sin reveal the secret crime of his Neighbour.*

This

This Maxim, *That it is lawful for a man to make use of Ambiguous terms, that they may be understood in any other Sense than he himself understands them*: Thus propounded in an indefinit manner, as *Pascal* proposes and attributes it to *Sanchez*, is false, and very much to be condemn'd: Whereas being restrain'd by the most wise rule, and the exceptions which I have related, it is a Doctrine very common among Divines; and in practice, contains nothing contrary to publick good, nor more prejudicial to human Society, than all the other Systems men are oblig'd to invent, to remedy the inconveniences, to which a Man may be often expos'd, if he had no way to hide a truth. What difference is there then, between the Opinion of *Sanchez*, and the Idea *Pascal* has left of it in the minds of his Readers?

This Divine treats of Mental Reservations with the same precautions he had set down in his Doctrine of Equivocations: And *Pascal* is again guilty of such another Falsification, as I have already observ'd, when he makes him speak these following words. "A man may swear he has not done a thing, altho' he had effectually done it, by understanding, or meaning that he had not done it on a certain Day, or, &c.

Sanchez, in this place, do's only teach with *Angelus*, *Silvester* and *Navar*, whom he quotes, and with many others who

were not Jesuites, not that a man might absolutely do it, but only, that he might, *Without a Lye*, make use of these restrictions, when he has good and just reasons for it: and at the same time he proves, that without such reasons, it cannot be done without Sin: *Altho' it be not a Lye*, says he, Numb. 16. by which the Negative Precept, that forbids Lying is violated, it is notwithstanding a Sin of Omission against the Affirmative Precept that Commands us to speak truth: The common good of civil Society, obliging us to answer positively to the matter we are question'd about, unless he that is interrogated have a right, for some just cause, not to discover the truth in Question. But he proves, that in such a case a man may conceal it without a Lye: and he proves it by the Scripture examples which I have lately mention'd, and of which Father Condren makes use, to Establish his System of fiction: By the example of the Angel *Raphaël*, speaking to *Toby*, by that of *Judith* to *Holofernes*, and by that of our Saviour, who told his Brethren, that he wou'd not go to *Jerusalem*, &c. To which *Sanchez* adds, that even when there is a just cause of acting in this manner, if a man do's it with an Intention, or Prospect of deceiving his Neighbour, he is guilty of the Mortal Sin of Perjury. *Re bene inspecta est mortale Perjurium.*

The Dishonesty and Infidelity of the Author of the *Provincial Letters*, is not only sufficiently seen by the little I have quoted

out

out of Sanchez, but also, that one ought not to Judge in this matter, of the Doctrine of some Jesuites and so many other Divines, by certain propositions, detach'd or drawn out from the Text on purpose: Because he was sensible, that being thus separated from their Restrictions, they had in them something Paradoxical, and shocking to those, who know not, or do not examine things to the bottom. How many were Scandaliz'd at the Doctrine of Equivocations, because these two propositions were confounded together: *An Equivocation is not a Lye*, and *an Equivocation is not a Sin*, and they were confounded upon the false Prejudice taken up; that an Equivocation cou'd not be a Sin, but because it was a Lye; and yet the first proposition, *That it is not a Lye*, is at least highly Probable; and the second, *That it is not a Sin*, is sometimes true, and sometimes False, according to the different circumstances, wherein an Equivocation is made use of. It is almost the same thing in the Case of mental Reservations: For by distinguishing, as I have done, the question in Reference to pure Speculation, and in Reference to Practice, there will hardly be any ground to differ, or argue farther upon the matter.

But how many People, for want of Attention and Reflexion, divided the names of pure Morals, and loose Morals upon this Subject, between the Opinions they believe Opposite to one another, and which yet in the

the bottom are really the same? A Jesuite, out of his respect and Adherence to the Opinion of St. *Austin*, frees *Jacob*'s saying to *Isaac* from being a Lye, *Ego sum primogenitus Esau. I am Esau your first born Son*, and the other things which follow: This is well enough lik'd; but because he adds, that these words cannot be excus'd from being a Lye, but by having recourse to Equivocations and mental Reservations, there needs no more to run down this Jesuite, and to publish him every where an Abettor, or follower of loose Morals.

And yet on the contrary, Father *Alexander* passes for Orthodox, and a Divine of severe Morals: And for what reason? Only, because that in this Dissertation he declares aloud against Equivocations and mental Reservations. But by thus declaring himself, how do's he save *Jacob* from Lying? This is done, says he, in that by answering his Father that he was *Esau*, not in person, but by a kind of Representation; that he was the Elder, not by Birth, but by a right purchas'd with a mess of Lentils. Where, I pray, is the difference between Father *Alexander* and the Jesuite; unless it be, that the Jesuite gives things their proper names; that he calls a Spade a Spade; the most formal Equivocations Equivocations; and the most manifest plain mental Reservations, mental Reservations, And that Father *Alexander*, in attacking these Equivocations and Reservations, do's Authorise them the most openly that's possible, by only taking from them,

them a name, against which it is the Mode or Fashion of the present Age, to declaim with noise and vehemence?

But since they began to argue upon this question, which is pretended so important to Morals, it is very strange and surprising, that among so many Persons, who have declar'd themselves against Equivocations, there shou'd not be any one found, whose Zeal had produc'd a work, able to give Satisfaction in the matter; wherein the true state of the question shou'd be fully propos'd, all the difficulties of the different Hypothesis explain'd and clear'd, all the Disputes about words avoided, the matter of pure Speculation distinguish'd from that which relates to Practice, the reasons on both sides in their full Force, impartially set down, in order to their being exactly weigh'd and consider'd; and infine, where nothing shou'd be done out of Prejudice, nor by Aversion to, nor Obstinacy for either Party.

I dare not flatter my self, that my Dissertation has all these qualities; but it may give occasion to a more able and more knowing Person than I, to write one, wherein all may be found. I am at least perswaded that I have made a Scheme, exact enough of this matter, and I think the whole may be reduc'd to this precise account.

1. An Equivocation is here call'd a proposition that has several Senses, or meanings, and which he that speaks, understands in a Sense, which he foresees his hearer will

not

not take it in : And a mental Reservation, is a proposition, which taken according to the words, is false, and cannot be true, but by joyning to it some other thing, which is in the Speakers thoughts, but not expos'd in the proposition. The question is, whether one may without Lying, and without Sin, make use of an Equivocation, or mental Reservation thus defin'd ?

2. Not whether it may be done commonly and upon every occasion ; All the World agrees, that it cannot : And that whenever Religion, Justice, or Charity are concern'd, they cannot be made use of without Sin ; and that even when the Interest of there Capital Virtues is secure, it cannot be done without just and considerable reasons ; that Practice being contrary to Christian Simplicity, so long as an Important reason do's not prevail, and take away from Equivocation and Reservation the Character of double-dealing.

3. It must likewise be examin'd, whether the examples and passages of Scripture, which are usally propos'd in this matter, do not contain great difficulties.

4. Whether in the explication of these passages, *St. Austin* in particular, without mentioning other Fathers, did not make use of the Doctrine of Equivocations and mental Reservations ; or at least, whether his Exposition do's not suppose it,

What can be answer'd to the Practice of *St. Achanasius*, *St. Fulgentius*, and *St. Felix of Nola*, &c.

6. Whe-

6. Whether the Case of the Confessor, the State Secret, the Secret of natural affection and Duty, and of a Criminal interrogated by a Judge with Jurisdiction, and such others, can be decided without recurring to Equivocations and Reservations.

7. Whether being once suppos'd certain by the decision of these Cases, and by the other reasons which support the System of Equivocations, that they are not as Lyes, bad in their own nature; whether I say, this being suppos'd, I may not make use of them when I am concern'd to keep a truth Secret, which my Neighbours interest or my own, when Just and Lawful, obliges me to conceal; and whether the Rule, which Father *Condren* gives in his System of Fiction may not take place in this of Equivocations: *That a Man has a right, and even an Obligation to defend himself, his Honour, and his Fortune, and all that appertains to his Neighbour, by his words, as well as by his Hands.*

8. In fine, whether the different Systems upon this matter, do not come to one and the same thing as to Practice, whether that of the Fiction by Father *Condren*, or those of the Figures, Hyperboles, Ironies, and of the *Formal and precise Sense, or meaning* are not subject to the same Inconveniences? And that of Equivocations be not as Susceptible of the same precautions and restrictions as the others? And whether really the Divines, who maintain it, do not employ or prescribe these Precautions and Restrictions?
And

And whether in comparing all these Systems together any other difference can be found, but that which consists in the terms or Expressions.

I do at least, believe that the Exposition I have made of the difficulties in this matter; and of the troubles the Divines find themselves in, whatever side they turn themselves to, will convince all Persons of equity that abundance of Men in the World, often speak confidently of the things they least understand: And that if a Man shou'd ask many the sense and state of some certain questions, upon which they railly, or pronounce most positively, he wou'd very much confound them.

It was no small piece of skill, or cunning in *Pascal*, not to wade too far into matters; and to make things be look'd upon but on some sides, which were sure to have all the effect he design'd in the minds of his Readers: Men wou'd not have laugh'd nor seem'd delighted, if he had discover'd the rest to them.

But do's not artifice, and this Superficial manner of handling the most difficult questions of Divinity, joyn'd to many other prejudices, give a right to the Divines *Pascal* has attack'd, to make use of the words of St. *Austin* upon a like occasion? When the question is, said he, to clear the Doctrine of some Books, it is the greatest Rashness and Imprudence imaginable, to consult those, who for some certain Causes have declar'd
a Mor-

a mortal War against the Author's of those Books: *Nihil est profecto temeritatis plenius—quam—librorum sententiam requirere ab his qui conditoribus illorum atque auctoribus acerbum, nescio qua cogente causâ bellum indixerunt.* Aug. lib. de utilitate credendi. Cap. 6.

And may they not also add these other words, which the same Saint spoke to the *Manicheans* of his time: Who to have the Pleasure to ridicule, and inveigh against Catholicks, attributed to 'em Extravagant opinions? Do no longer deceive your selves, said he to them— all the grave and Eloquent Invectives you make against such Fooleries concern not us, those impertinent Opinions which you attack, with equal Vehemence, and Childishness are not at all our opinions: Those who upon account of these Satyrs, go over and Embrace your side, do not condemn our Morals; but only Discover their own Ignorance, and Demonstrate that they do not know what our Doctrine is. *Desinite errare—in has enim & in hujusmodi nugas graviter copioseque in-* L. 1. de moribus
vehi soletis, quare nos invectio vestra non tan- Eccl. Ca-
git; sed an les quasdam vel etiam puerilesthol. cap.
opiniones eò ineptiore, quò vehementiore oratione^x.
percellitis: Qua quisquis movetur, & ad vos transit, non Ecclesie nostræ damnat disciplinam, sed eam se ignorare demonstrat.

Sperastis in calumnia, & tumultu, & in-
aixi estis super eo.

You have put you trust in Calumnies, and built your Hopes upon the Noise and Tumult, wherewith you have spread and publish'd them. Isaia. 30.

OUR holy Father Innocent XI, when by his Decree of the second of March 1679, he condemn'd and prohibited to be taught several propositions relating to Morals, did declare, that they are prohibited, *sicut jacent*, that is to say, taken according to the terms, or words, without reference to the Author's Books, from whence they might be drawn, whether they have there a good or an ill meaning. Whereupon the Publisher of these Discourses thinks himself bound, to remark to the Reader; that if in these he has given a favourable interpretation to any one of those propositions, for example, to that of Vasquez concerning Alms, it was never done, taking them as they Lie, *sicut jacent*, couch'd or express'd in words, but only with reference to the Divines Text which qualifies them. On the contrary, he does protest out of the respect which he has for the Holy See, that he does condemn all those propositions condemn'd, whatever the Subject matter be; *sicut jacent*, according to the Order and Intention of our Holy Father the Pope.

*The Letter of the Abbot **** to Eudoxe concerning the New Apology of the Provincial Letters.*

S I R,

I Commend your Zeal for *Innocence* and *Truth*, and am very glad to see *this* effect of those Discourses we had concerning the *Provincial Letters*. When a man has that Fund of Worth, Equity, and Judgment, which you have ; it is no hard, but an agreeable Duty to lay aside his *Preventions*, and the natural Effect is, that he becomes the more Enemy of the Calumny and the Lye, by the regret he finds to have suffer'd himself to be put upon. You us'd formely to wonder at the Warmth and indignation, you observ'd in me, against those Letters, you took then so much delight in ; but since the Examine, you and I, jointly with *Cleander*, made of them three or four years ago, I find you more earnest against them than my self, when they fall in your way. I shall, most certainly, keep your last Letter concerning them ; it will be a lasting Monument of a Conquest I am very proud off, and which I look upon as highly serviceable to the good Cause : But I must tell you, you cut me out more work there, than I shall be able to make up.

You tell me, I must engage to refute a
H h certain

certain *Apology* of the *Provincial Letters*, which came out about a Year ago against our *Discourses*; and that I must execute the Design I propos'd to you in jeast, of writing the *Morale Pratique*, and the *Morale speculative* of the *Jansenists*. I shall want more time for that, than I can now well spare. You do not; and besides, you are stocked with what is necessary to succeed in such a Work, supposing it worth the while to undertake it.

I say, supposing it worth the while to undertake it; for as to the first Part, the *Refutation* of the *Apology* of the *Provincial Letters*, I should advise you to let that alone. I do not think it necessary at all, and it might help to get that Libel some credit, which of it self would sink by neglect.

Since *Cleander* has made a Book of our *Discourses*, and by that means has brought them on the Stage, two other *Apologies* of the *Provincial Letters* have peeped into the World; but they were so little read, that they walked off, and are not missed. This third deserves as much. It is like them, swelled up with abundance of Words, sprinkled with *Invectives* and foul Language; full of sorry Arguments so thinly clad, that any ordinary Reflexion sees easily into, and through their weakness. Add to this, the frequent Repetitions, and to compleat its Character, it is very long. The Author of these four killing Letters, threatens the Publick with eight more to follow.

follow. I know that the Party (to supply what is wanting to so poor a Piece, and which of it self must fall as the other did) have sent it every where, packed it up in Balls for *Italy*, and done what in them lies to give it vogue, and oppose it to the Discourses of *Cleander* and *Eudoxe*, a Book the good *Jansenists* have no reason to be content with. But let a little time pass, let some of the lesser Clergy and Regulars, who relish any Book that abuses the Jesuites, set it up for a Trophèy in the Skirts of the Kingdom for six Months or So; that time once over, you shall see it creep off, or into a ninth or tenth Tome of the *Morale Pratique* of the *Jesuites*; condemned by contempt, to the close Boxes of the Enemies of the Society, or those of such Carioso's, who value themselves for having every thing in their Closets, which ever bolted from the Press.

This will be the Fortune of the last Apology of the *Provincial Letters*. *Paris* and the Court neither are, nor will be concerned for it. These four have all the Malice of the *Provincial Letters*, but nothing of their Life, turn and quaintness. For lack of this Pass-port, they will never make a Fortune.

Believe me, the best remedy for all the harm this Apology may do, is to make the Discourses of *Cleander* and *Eudoxe* very common. Who shall but compare these two Works together, will do them justice.

In a word, we should never have done. For, do you think the Jansenists, and other Adversaries of the Jesuites, who so readily join with them, do you think, I say, that these Folks will let you have the last word? Not at all, it is their Principle to reply to every thing; well or ill, that matters not; it suffices, that they can say, they have *Reply'd.*

However I will send you some reflexions, which occurred in reading this *Apology* and leave the use and ordering of them to your Discretion.

As to the second part of the Letter, to wit, the writing the *Morale Pratique* and *Morale Speculative of the Jansenists*, (which will be a good work) I can supply you with some Memoirs, which at your leasure you will easily sort together; The Remarks, which you will attend them with, and the turn of your pen, will make *that* a work, which will be read. You shall have a tast of these Memoirs by the next Post; by this I only send you some of my reflections upon the new or third *Apology* of the *Provincial Letters.*

Answer to the First Letter of the Apol. The Title deserves attention. It is the *Apology of the Provincial Letters*: That is to say, *in the first place*, of a Book condemn'd by the See Apostolick, and condemn'd after a most particular manner. For in the Decree against this Book in the Year 1657, each letter is expressly specified, beginning from the first, and marking the one after the

the other to the very last. That is to say, *in the second place*, the Apology of a Book, wherein the Sorbon, and whole Faculty of Divinity of *Paris*, convened by the Kings orders, in presence of the Chancellour of *France*, and supported by the Royal Authority for the maintainance of the Decisions of the Church, is treated with such Scorn, Outrage, and insolence, as was never seen to that day, nor heard of before: The Apology of a Book burnt by the common Hangman, pursuant to a Decree of Parliament, a book, which after a Re-examination in 1660. in obedience to the orders of Court, by four of the greatest Bishops in *France*, and several Doctors of the Faculty of Divinity, was declared in most Authentick manner *to contain* the Errours lately Condemned by the Sovereign Bishops, the Church of *France*, and Faculty of *Paris*, convicted of Calumny against what is most Sacred, and to be most revered in Church and State, and accordingly condemn'd to the Flames by the Decree of the Council of State. All the Pieces of this Process are to be seen at the end of the Latin Translation of the Discourses of *Cleander* and *Eudoxe*, as also the end of the Italian Translation, and of some French Editions. *And at the end of this.* And such is the Book, the Author of the four Letters steps fourth to Apologize for, and to Panygirick up, for the Purity of its Doctrine, for Sincerity, for the truth of what it contains. What do you think of this?

I have often told you, the good Fathers manage their business ill. Had the *Jansenists* the same advantage against them, which they here have against the *Jansenists*, they would push them at another rate. No doubt, but the Attorney General of the Parliament of *Provence*, and the Council of State, would have been all set to work, to make good the Decrees passed in those two Tribunals, and make such an Apology be condemn'd to the same penalty, the Book, it pleads for, underwent. They would have slipt the whole Faculty of *Paris* against a Book, which had attempted to justify that Man's Conduct, who at the opening of the Scene, for the Entertainment of the Mob, begins with turning the Sorbon and its Decrees into Ridicule. What would they not have said of Episcopal Dignity violated in the person of the then Bishop of *Rennes*, since Arch-Bishop of *Anche*, of the Bishop of *Rhodes*, since Arch-Bishop of *Paris*, of the Bishops of *Amiens* and *Soissons*, who stand convicted upon record of Calumny, if the *Provincial Letters* are not Full of Insolence, of Calumnies against the Pope, the King, the Ministers of State, the Faculty of *Paris* and Religious Orders; as also if the same Letters do not deserve the penalty appointed by Law against Infamous and Heretical Books. These are the very terms of that Judgment, those four Prelates with several Doctors passed against the *Provincial Letters*. As I am an honest man, this very title

The

The Apology of the Provincial Letters, is alone a sufficient Apology for the Jesuites against this new Champion of the *Jansenist* cabal; and after this fine stroke, is it not pleasant to see him put as Title to his first Letter, *That the Jesuites after Forty years passed, are not to be allowed to except against the Provincial Letters.*

I would fain know, what Idea men, tho' never so little versed in these matters, could frame of the Discretion of this Apologist, to see him at the first push retire to Prescription, and Prevention, as to the point in hand. For, besides that he could not but expect, that on this occasion his Memory would be refreshed with the Particulars, I have just now given you an account of, and which are much to the Honour of *Pascal* and *Nicol*, could he doubt, but that some comparisons would be made, upon this head, something Incommodious to him, and his Party.

The Jesuites, says the Apologist, *are not to be allowed, after Forty years past, to except against the Provincial Letters.* But his Party, after Forty years past do except, to this day, and at this time of the day more then ever, against the Church, against the Constitutions of Popes, against the Assemblies of the Bishops of *France*, against the Ordinances of the King. The Church, Popes, Bishops are all deceived, say they every day, thinking they see the five Condemn'd Propositions in the book of *Jansenius*. His

Grace of *Paris* has lately incurred their Pity for the Censure he passed against their pretended *Exposition of the Catholick Faith, concerning Predestination and Grace*, as against a book containing the Errours *Condemned in Jansenius*. And is the Church less infallible, and less to be credited in a Fact of this Importance, than *Pascal* or *Nicol* upon the fact of the Jesuites Morals?

The *Jansenists* will say, that they did at first, and ever since do oppose the Decisions of the Church, Popes and Bishops, that they ever protested against the Ordinances of the King. This reply is good, is true, and tho' a little insolent, yet an admirable Proof of that *Respectful Silence*, the Party with so much modesty promised to keep, as to the *Fact of Jansenius*. But this again the Jesuites will also say, that they have all along, upon all occasions, and by express books protested against the Falsties, and Calumnies of the *Provincial Letters*. So that the Jesuites return the *Jansenist* his *Prescription*, and cannot take it upon his Authority in part of payment, as he phrases it. Let us push the Comparison a little further.

He adds, *That without so much as reading the Book (the Discourses of Cleander and Eudoxe upon the Provincial Letters) we have a right to Condemn the Jesuites*. For such empty reflections does the Apologist amuse his Readers with, at his first Charge, and a long while after. But which, I pray, will this affect more? Books, by which the Jesuites

suites defend themselves against *Pascal*, and
Nicol, or Books in which the Party attacks
 daily the Authority of the Church of *Rome*,
 Rebels against the Decrees of the Church
 of *France*, and tramples on the Ordinances
 of their Sovereigns? What! Shall these
 good Men dare to insult an Archbishop of
Mechelen, and an Arch-Bishop of *Paris*, because
 they take care to see the Constitutions of
 Popes observed? Shall they dare outrage
 Persons of their eminence, and let fly at
 them whole Tires of remorseless and most
 insolent Satyr, and must the Jesuites be
 over-rul'd their Right to defend themselves
 against *Pascal* and *Nicol*, whilst an Infa-
 mous Libel of their writing is industriously
 made use of to improve a Sect of Men, who
 in all places, bear up against, and by their
 numberless Pasquils, and Pamphlets, out-
 brave the most Authentick Decisions of the
 Church? What age do we live in? What
 ground do we stand upon? In the first Ages
 of Christianity the least Opiniatrety, the
 least Revolt against the Decisions of the
 Church, in what matter soever, was struck
 with Excommunications and Annathemas.
 Such was the then constant Discipline, such
 always, and unalterably the Spirit of the
 Church: And on the contrary to be Perse-
 cuted and traduced by *such* Men was an Ho-
 nour to those, who stood up in Defence of
 the Authority of the Spouse of Christ.
 And shall any one dare at this time of the
 day to maintain, that those who have steadi-
 ly

ly Engaged, ever since they came into the World, in the Defence of the Church, against all that then were, or derive their Pedigree from, her mortal Enemies, ought not to be allowed to Defend themselves against a Book of a *Condemn'd* Party, against a work Blasted at all Tribunals, Annathematized, and Doom'd to Flames? Certainly, should not the World be amazed at such Proceedings, we shou'd be forc'd to confess, that the Rebel Party has wonderfully prevail'd to the Prejudice of Church and State.

Stand we then to the Prejudices on *this* side and *that*, the Jesuite are content. They will have on their side, against the Party, and the *Provincial Letters*, the Church of *Rome*, the Church of *France*, the Judgment of Bishops, of Parliaments, and the Council of the King, and as for the Persecutions other folks will raise against him on this account, they will easily comfort themselves, and resign to be treated as there Master and his Servants were before them.

I shall in the second place, reflect upon what follows in the Title of the first Letter of the Apologist, to wit; *That the Apology of the Casuists is a full Justification of Pascal*. Let us now see, *How*, and in *What* part? In order to this, let us examine, what was the Fortune and Destiny of the *Provincial Letters*, what *that* of the Apology of the Casuists, and *that* of the Book, the Apologist of the *Provincial Letters* now attacks that is the *Discourses of Clander and Eudoxus*.
The

The *Provincial Letters* were Censured, as a Diffamatory Libel, condemned to be Burnt, and for all this esteem'd of, and read every where. The Apology of the Casuists was censured, and contemn'd. The Discourses of *Cleander* and *Eudoxe*, were neither Censured nor Contemn'd, but much approv'd of. Now let us consider the Character of these three Books, and we shall find the reason of the diversity of their Fortune.

In the *Provincial Letters* we must distinguish two things. In them you see a great deal of Wit, Nature, Neatness, Satyr, and of the finest Satyr too; and that was the reason, they were esteem'd, read and admir'd by every body. But withal you cannot but see in them, Errours, Insolence, Calumnies, and an eagerness to run down those, who oppos'd the progress of a Doctrine and Party condemn'd by the whole Church, and that was the reason, they were censured, treated as a Diffamatory Libel, and Condemn'd to be Burnt. The Kings Council, the Parliament, the Bishops, and Popes Searched matters to the bottom, these Tribunals proceeded without heat, discerned Truth from Falshood, suffer'd not themselves to be dazzled by the plausible and Malicious turns, which these Letters dressed up, and usher'd in the bloodyest Calumnies with. They were on their guard against the Brigue of the Faction. This was the cause of the odd Fortune of the *Provincial Letters*.

*The reason
of Writing
against the
Provin-
cial Let-
ters.*

Letters, which at the same time were cry'd down as a Pestilent Libel, and cry'd up as a Master-piece of wit. The impression which Satyr made, being conformable to the Malignity of most Men's hearts, and improved by the industry of the Cabal, grew to such a height, that the World had nigh forgot the markes of Infamy, the Spiritual and Temporal Courts had branded this Book with; and for this reason (which I tell none but Friends) the very Jesuites thought it proper, tho' after Forty years passed, to refresh the Memory of the Publick in this particular.

The fate of the Apology of the Casuists was very different from that of the *Provincial Letters*, because in effect the Character of the one is far different from that of the other. And therefore it was, that it was not Condemned to be Burnt, because it contained no Calumny, as they did. It was censured, because in some places, it wou'd excuse certain Decisions of the Casuists, which are not without Blame. It was Contemned, because write in an insipid, and Scholastick-Style, which had nothing of smartness in it, nothing proper to divert the Reader as the *Piovincial Letters* had. This work was printed whether the Provincial of the Jesuites wou'd or no, and aganist the advice of their wisest Men at *Paris*. They did then, and still do disclaim it.

The Author of the Discourses of *Clean-der* and *Endoxe*, has taken a middle way.
He

He has defended the Jesuites, without excusing some of their particular Divines in some Points, where he thought they did not speak exact. He has disembroil'd some matters, which *Pascal* had treated in as Superficial, as an odious manner. He has set some Opinions in their true light, which *Pascal* presents at first to his Readers with that side, which may disgust their first apprehension. This he has done on the Article of Probable Opinion, on those of Equivocation, and mental Restriction, on those of the Sins of Ignorance, of Libertines, and Seared Consciences, which were the Subjects *Pascal* took his Carrier in, and carried off the most applause for. In a word, it is visible to every Eye, that the Author of these Discourses speaks reason, goes upright, has nothing but Truth in view, and no design to over-reach his Reader. Besides, the Neatness and variety of the stile, a clean, Brisk, and noble expression, a discourse full, strong, and Instructive, make him be read with Ease, Pleasure, and Profit. And this is the reason, he was neither Censured, nor Contemn'd, but on the contrary well relish'd, and much approv'd of, maugre the Cabal, which did what in them lay, to inspire aversion to, or contempt of this work.

And this is the Character of these three Books, and the Judgment any unbyas'd man, who has read them, will pass upon them; without amusing himself, as to the two first, with all the noise that was made

on

on either side, when they came into the World.

Two or three Factionous Spirits, notoriously devoted to the *Jansenian-Party*, engaged at that time the Curez of *Paris* and *Roan* their Conferes, against the Jesuites, upon occasion of the Apology of the Casuists. There never wants on such occasions Specious motives to work upon such Body's with, and make them espouse the Passions of Particulars. He must be Ignorant of the ways of the World, who knows not how *this* is done, and how *that* was done at the time I speak of. The Apology of the Casuists was a plausible pretext, and in effect it gave them hold in some points. This was more then enough to determine several Prelates to censure it. The Party forgot nothing to oblige such as were employ'd to draw up those Censures in the Bishop's names, to express them in the *hardest* terms, And on this ground it is, that the new Apologist of the *Provincial Letters* advances in his Title, that *The Apology of the Casuists is alone a sufficient Justification of Pascal*. But what would this Apologist say, if retorting upon him, one should say, that the Censure of the *Provincial Letters* made by the Pope, the Bishops, and Doctors commissioned by the King to examine them; that the Condemnation of them, as a Diffamatory-Libel, by the Kings Council and Parliament, which decreed they shou'd be Burnt by the common Hangman; if I say, one should oppose

to

to him, that *Such Authentick Condemnations of the Provincial Letters, are the Justification of the Apology of the Casuists*, whose whole design is no other, but to attack a book, which so many Tribunals, not heated with the Spirit of Faction, had so severely Condemn'd? What would he say? I leave it to you to press him on this head; he gives you play enough.

What follows, deserves not that we should dwell upon it. *Four defects*, (continues he in the Title) *of the Discourses of Cleander and Eudoxe*. Let us leave to the Reader the Judgment of these defects. The greatest misfortune of the Apologist is, that his Book will make several of those, which shall read it, read also the Discourses of *Cleander and Eudoxe*; Particularly, they will Judge, whether the stile of the Author of these Discourses be all Fire and Phrenzy, and whether two or three warm passages, which certain crying Calumnies against the Jesuites in the *Provincial Letters* inspir'd him with, are to be compared with that Air, that Fire and Flame *Pascal* and *Nicol* treats them with: And at the same time they may perchance observe, that the new Apologist might have forborn his Lectures of Moderation in this matter.

As for the Fact of the Count of *Bussy* opposed to the Fact of the Marchioness of *Sablé*, the Apologist and the Author of the Discourses will be at least on even Terms. The Apologist gives the Author of the Discourses

courses the *Lye* upon the Article of the Marchioness, and the Author of the Discourses kisses his hand for it, and, had he leave, might return the Compliment upon *that* of the Count of *Buffy*. It were but reciprocal Civility. Now things of this Nature are past Proof, when the Parties are dead, neither are they of that weight, as to decide a Debate, or to pretend, that the reader ought to ground his Judgment of the merits of the Cause on them *alone*.

I pass over the Chicane about *Arnauld's* proposition, and extract of Father *Annat's* Book. *The circular Letter of the Provincials of the Jesuites in France, to the Rectors and Superiours to keep up their Spirits on occasion of the Censures of the Bishops, and especially on occasion of that of the Faculty of Divinity of Paris against the Apology of the Casuists*, is an Apocryphal piece. This Title was design'd thus worded to give occasion to the Declaimers of the Party to display their Eloquence upon the *Fury* of the Jesuites against the *Sorbon*, and the Bishops. What I can tell of this matter is, that those of the Jesuites of *Paris* and other places, who are best inform'd of these things, have assured me they never heard talk of such *Circular Letter of the Provincials of the Jesuites in France, to the Rectors and Superiours, &c.* I must add that there are in that Letter some Reflections true enough, and that a good part of them, might be Pardon'd from Men, who were so terribly laid at, as the Jesuites at that time

time were. But let us leave all these Preliminaries of the Apologist, whose use is only to amuse weak heads, and already prevented in favour of the Cabal; let us come to the second Letter, whose Title is. *The second Letter to P. Daniel, in which Monsieur Pascal is cleared from, (what he imputes to him,) accusing the Jesuites of a Conspiracy against Religion, &c.*

What you have to do, upon this head, is to expose the Perplexity of the Apologist, and the poor manner he labours to extricate himself out of it with. The Author of the Discourses of *Cleander* and *Eudoxe* cited, at large, a passage of the fifth *Provincial Letter*, where *Pascal* tells his Country Correspondent, "He is about to discover to him the Spirit of the Society, which the World is not, and which he will be glad to be thoroughly informed of. That it is not to be imagin'd, that the Jesuites have no fix'd design: That such a thing is impossible: That so great a Body could not subsist by such unsteady conduct, and without a Soul, which governs and influences all its motions: That this Soul is nothing else, but the Superiours: That the general means, they make use of to enlarge their Credit, and arrive to the Government of all Consciences by, is to have Casuists suited to the diversity of Persons, who address to them; That they have severe ones of the kind for truly pious People, and who desire to be

Answer to the 2d. Letter of the Apol.

" directed according to the methods of Se-
 " verity: But, whereas there are but few
 " of that disposition, they have no need of
 " many severe Directors to guide them:
 " They have but a very few of that Stamp,
 " in comparison of the crouds of Loose
 " Casuists, which presents themselves to
 " the Multitude of those who desire to be
 " more softly dealt with: That by this
 " means they keep their Friends, and do
 " defend themselves against their Adver-
 " saries; for if one reproach them with
 " their excessive Laxity, they will immedi-
 " ately produce their severe Directors, and
 " Innocent People, who see no farther into
 " matters, are content with such Proofs:
 " That *thus* they are provided for all sorts
 " of People, and reply so well to what ever
 " is ask'd of them, that when they are in
 " a Country where a God Crucify'd is judg'd
 " a Folly, they suppress the Scandal of the
 " Cross, and only Preach the Glories of
 " Jesus Christ, but not his Sufferings at all,
 " as they have done in the *Indies* and *China*,
 " where they permit Christians Idolatry it
 " self. That in this manner they have
 " spread over the World, and that their
 " Grand Secret consists in the Doctrine of
 " *Probable Opinions*, which is the spring and
 " bottom of all this disorder.

On occasion of this Schem so accurately
 drawn by *Pascal*, the Author of the Dis-
 courses of *Cleander* and *Eudoxe* said, That
 to attribute this Spirit to the Jesuites, and
 make

make them take these means and measures, to spread over the World, at the expence of so many Souls, which they send to Perdition, at the expence of the Gospel, which they thus betray : To attribute such a piece of Policy to their Superiours, to make them Establish such a Partition of Directors, whereof some must act the part of Severity, others that of Laxity, was certainly to attribute to the Jesuites a Conspiracy against the Gospel, especially when a Man says expressly, and without mincing the matter, as *Pascal* does, that this abuse, this overturning of the Morals of Jesus Christ, is not the effect of *Hazard*, but *Premeditated design*; and tho' it were not the end of the Jesuites, it is notwithstanding the means determined and employed by their Superiours, and which they make daily use of to arrive at their end.

Assuredly this reflection of the Author of the Discourses is no forc'd one; it falls naturally into any ones thought, who reads the extract out of the fifth *Provincial Letter*. But at the same time that Author has so plainly demonstrated the Folly of that Chimerical System of the Jesuites Policy, that the Apologist not daring to Engage in its Defense, bethought himself of accusing the Author of Calumny against *Pascal*, and so he says it is false that *Pascal* *Apol. pag.* attributed a Conspiracy against Religion to the 47. *Jesuites*. And how proves he this Calumny upon him? Why, because the Author of

the Discourses does not always, in his reflections upon his System, make use of the very terms *Pascal* worded it with. For example, instead of saying that it was a *Design fix'd by consent of Superiours*, and no *unsteady Conduct*, wherein *every one had Liberty in the Society, to speak as he thought*, which are *Pascal's* terms, the Author said, that this was done, *in cold Blood, by Agreement, Methodically, and by taking expresse measures*: Instead of saying that *they had Casuists suited to the diversity of the Persons*, who consult them, the Author said, that their Doctors and Directors had each their *Part* given them. The Apologist does not accuse him of Infidelity in the Extract he made out of *Pascal*, but of the Consequence he draws from it, which is, that according to *Pascal* it would follow, that the Jesuites to come at their ends, had concerted amongst them the overturning of the Gospel, rather than fail. And is not the Author of the Discourses plainly *thus* convicted of Calumny against *Pascal*?

If you will be guided by me, do not amuse your self to expose further this chill and impertinent reply. Hail an Eye sees the Folly of it, desire only the Reader to compare, what *Pascal* says in his fifth Letter concerning the Policy of the Jesuites, with the Reflections of the Author of the Discourses, and this Reply of the Apologist. That will be enough. But you will have something to divert them with, in following

ing him in his other Arguments, which he brings to excuse *Pascal* with.

It is ill done, says he, to charge *Pascal* *Apol. p.* with attributing this wicked Policy to the 48. Jesuites: And why so? Because *Pascal* has these exprefs words, which are much to the Honour of the Jesuites. *If a man present himself to them with a full Resolution to make restitution of his ill gotten Goods, do not fear they will divert him from it; they will on the contrary commend, and confirm him in so holy a Resolution.* Who could have believed, had not the Apologist assured us of it, that *Pascal* in this place undertakes the Defence, and makes the Panagerick of the Society? It is great pity, that what immediately follows these words spoils all the advantage the Jesuites and the Apologist might have drawn from them. For immediately follows a wicked *But*. “But, continues *Pascal*, let another come absolutely resolved to have Absolution without Restitution, the case will be a very hard one, if they find not out means to content him, for which they will be his sureties. And thus they keep their Friends, and defend themselves against their Adversaries, &c. Well then does not this yet more clearly prove that it is ill done to charge *Pascal* with attributing this same System of Policy to the Jesuites?

But the last Argument of the Apologist is unanswerable, and carries conviction with it. He takes it from the Authority of that

Jesuite, *Pascal* makes their Speaker in his *Provincial Letters*, and from the impertinencies *Pascal* puts into his mouth, he concludes the Author of the Discourses has imposed upon his Adversary. To make the Readers thoroughly understand this odd pretention of the Apologist, I must bespeak his Patience to read over the following extract of his Apology.

“ Besides, these places, says the Apologist, “ there is yet another, which you touched “ in the beginning of the Discourses, where “ Monsieur *Pascal* makes the Jesuite, he converses with, express the Conduct of your “ Society clearly and precisely. *Alas*, says “ the Father, our chief end should have been to “ have established no other *Maxims*, but those “ of the Gospel in their full force; and it is “ sufficiently seen by the regularity of our man- “ ners, that if we suffer any laxity in others, “ it is rather through condescension, then de- “ sign. We are forced to do so. Men are “ so corrupt now adays, that not being able to “ make them come to us, we must e’en go to “ them. See here, what you your self cite, “ and this alone suffices to make the World “ see, that you impose upon *Pascal*, where “ you say he accuses the Body of the So- “ ciety of a Conspiracy against the Gospel. But what follows proves it yet more clearly. Mind how he makes his Jesuite speak. Otherwise they would leave us, they would do worse, would abandon themselves intirely, and for this reason our Casuists have considered the
vices

vices all sorts of men have most inclination to, to the end they might establish such easy Maxims, without wronging truth, that that man would be of a hard composition, who should not there find his own account For the master design, our Society has undertaken for the good of Religion, is, to deal hardly with no Body, to prevent their running into Despair.

I refer it to you Sir, to make what use you please of this passage. All I shall say upon it is, that when a man has the Confidence to employ such means in his Defence, he must suppose he is to have none but fools, and the weakest of fools for his Readers; and that the Apologist in this Garb of Gravity acts a more Comical Part, then that which *Pascal*, to make his Friends laugh, has put upon the Jesuite, he brings upon the Stage. For the Fooleries, *Pascal* makes him deliver in the name of the Society, are prepared, expected, answer the Character, he gave him at first. But who could ever have imagined, that an Apologist arguing in form and pretending seriously to be believ'd, would make us find in these very Fooleries the Justification of *Pascal*, notwithstanding what he has clearly expressed before in three or four pages of his fifth Letter.

My last Reflexion shall be upon the manner you are to answer the two last of the Apologist's four Letters with. For in truth there it is, towards the middle of his Book, that he begins to enter upon matter, and I

know some of his Readers would have thank'd him, had he begun with that at first. He there treats of Probability. See here in two words, what I advise you to do in this case. Have a care how you follow your *Answer to the 3d and 4th Letter.* Adversary step by step, you will tire your Readers as much as he tires his.

Sould you shew in particular the fallshood of his Arguments, by examining and confuting them one after another, by contradicting him upon the Facts, he delates upon, you would swell your Answer into a great Book, which would be follow'd with a more bulky Reioinder. By this method the Process would be, but the more embroil'd, and brought to that pass, (all debates of this nature commonly come to at last) That the greatest part of the World, by dint of Reading the Writings *Pro* and *Con*, in which each one gives the Lye to his Adversary, starts new Proofs, runs riot upon incident Questions : The greatest part of the World, I say, after having read so many new Productions, which have no end, falls into default, and has no more than a confus'd Idea of the bottom of the Cause. Then Prejudice and Passion determine the Partisans, and other folks know not what to think of it. This is the end the Apologist of the *Provincial Letters* drives at, and would think himself happy, could he compass it. No ; I am of Opinion you have a shorter way to take, and if you follow it, I will answer for the success.

Observe

Observe in this matter the only Point which is essential to it. The Point in issue betwixt the Apologist and you is, whether *Pascal* and *Nicol* have reason to make the Jesuites responsible for the Doctrine of Probability, be that what it will, good or bad, false or true. *That's the state of the Question* ; Depart not from *that*. Lay therefore only before your Reader in a page or so, what has been so often said on this Head in favour of the Jesuites, and reduce it to this Argument.

“ The Jesuites were not the Authors, nor
 “ only followers of *this* Doctrine ; they
 “ taught it not, but in concert with the Ge-
 “ nerality of Catholick Divines, several of
 “ theirs have oppugned *it*, and all are ready
 “ to condemn *it* without restriction, and
 “ reserve, as soon as the Church, or Head
 “ of the Church shall speak the word.
 “ Therefore they have wrong done them to
 “ have *it* charg'd on them, as a crime, and
 “ as a crime peculiar to them alone. The
 consequence is evident, and none of com-
 mon equity or brains can contest it. It re-
 mains then, that you prove the Antecedent.
 The proofs are short, clear, intelligible,
 they are Facts, and Facts attested by unex-
 ceptionable Witnesses. It is notorious to
 the World, that, since that matter was treat-
 ed of in Divinity, the Doctrine of Probabi-
 lity was the common, and almost Universal
 Opinion of all the Schools and Catholick U-
 niversities ; of the School of *St. Thomas*, of
 that

that of *Scotus*, of the Universities of *Paris*, of *Louvain*, of all those of *Spain*, *Italy*, *France*, and *Germany*. Defy the Adversaries of the Jesuites to refute you, as to this matter of Fact, and content your self with producing anew these two or three Attestations.

That a man may follow the less Probable Opinion, and leave the more Probable, is, *In 1, 2*, (says Monsieur *Isambert* a Doctor and Professor of the Sorbon) the common Opinion of all Divines. *Ita communiter Omnes.*

b To. 2. *Ita communiter Theologi.* So teach commonly Divines, says Bishop *Bonacina* in *Italy* ^b.

^c *L. 3. de rest. c. 1.* *Juxta communem Theologorum sententiam.* It is the common Opinion of Divines, said *n. 237.* *Peter Navarrus* ^c in *Spain*, since the Year 1597.

^d *De Just. & Fur. controuv. 2.* This Opinion, said *Salomius*, of the Order of *St. Austin* ^d, since 1592, is follow'd by the greatest number, and greatest Doctors, and is better grounded than the contrary. *Habet plures & gravissimos autores, & firmitra fundamenta, quam opposita.*

These two last Writ before any Jesuite ever Printed a Course of Divinity. And in that time, say they, it was the common, and the more common Opinion.

From these Facts, and these Evidences, to which might be added an Infinity more, what follows? Two things. The first, That all the fine spun Arguments of the Apo-

Apologist's to fix upon the Jesuites, and the Jesuites only the Doctrine of Probability, are poor Sophisms, whose emptiness and malignity are unanswerably routed by these four Citations.

The second thing, that results from these Facts, is, that *Pascal* and *Nicol* are both convicted of Calumny for having made the Jesuites the Authors of Probability; and for having singled them out, from the rest of Divines, to make them odious to the whole World. Were ever consequences more exactly drawn from their Premises, than these two are? These are those the Author of the Discourses of *Cleander* and *Endoxe* deduced in his Book, and which the Apologist labours to refute. Which of the two has succeeded best, leave it to the Reader to judge.

Stop here, Sir, and the effect cannot fail. These proofs are of that nature, that who Reads them, will say to himself, *This cannot be Answer'd*; and the most partial Man in the World, the most inclin'd to favour the Apologist, when he is brought back to this, cannot forbear saying, *if the Facts are true*, whatever is said upon this point against the Jesuites, proves nothing: But these Facts are true, and they defy the Apologist to contest them; and it is long since the Defy has been given to the whole Party on this account.

This

This main point being dispatch'd, you have a right to slight all the rest. However, I advise, you touch yet two points more. The first, why the Jesuites have not suffer'd themselves to be converted by *Pascal* and *Nicol*, upon the Article of Probability, so far as to Anathematize, and banish utterly that Doctrine out of their Schools. The second concerns the Difference the Assistants of the Jesuites had some years ago with their General about the Printing of his Book touching Probability. For the Apologist runs it off upon that point.

As to the first point, the Jesuites might, did they so please, give a short, and pithy Answer to the Apologist, and very suitable to the Principles of *Pascal* and *Nicol*. viz. The Jesuites have not suffer'd themselves to be covered by *Pascal* and *Nicol*, those two zealous and charitable Apostles rais'd by God for their Conversion. Why? Because they wanted *Grace efficacious of its self*, and the Apologist knows in his Conscience, that, without *that*, Conversion, and the most pressing Commandments of God are impossible. *Port-Royal* has not yet pray'd God with fervour enough for these poor Blinds, nor yet obtain'd for them that *Pouvoir prochain* *Pascal* disputes so subtly upon with the Dominican in his second *Provincial Letter*.

What will the Apologist say to this Answer? Will he continue his Reproaches, his ill Language and Passion against the Jesuites?

But

But with what Justice? And would this Man make his Servant rise by the force of blows, whom a thorough Palsy has nail'd to his Bed? What Folks are these Gentlemen, these *Jansenists*? Is it the Jesuites fault that they have not *this* Grace? Let the *Jansenists* cast their Choler, as much as they please, upon old Father *Adam*, whom they themselves own, ought to be charg'd with *this* fault, but let them let the good Fathers, and their fellow-Sinners be at rest. The time may come when God may open their Eyes.

But waving this Jansenistical reply, you may easily account to the Apologist and the Publick for the conduct of the Jesuites in this particular. Here follow the chief reasons, why the Jesuites have not yet had so much complacence for *Pascal* and *Nicol*, (which the Apologist exacts from them) as to anathematize boldly the Doctrine of Probability with Bell, Book and Candle.

The first reason is, because neither *Pascal* nor *Nicol*, nor indeed the greatest part of those, who have attack'd this Doctrine, ever yet propos'd it *such*, as it is in its self, but always gave it a false turn, and represented it in an odious, captious, and malicious dress, confounding, either by design or ignorance, several matters, which the exactness of Divinity requires, should be accurately distinguish'd in a Question, so difficult, and so nice, as this is. They *there* confound Doubt with Opinion, a speculative doubt

doubt with Practical doubt, and generally every where *false* Probability with what is *truly* so. They never *there* define terms exactly. They decide the question in general without examining into it, with regard to particular Cases, different Circumstances of Persons and matters. They attack the Opinion of their Adversaries by Principles sometimes Erronius, which have unwarrantable consequences, without concerning themselves to reply, to vast Numbers of Difficulties in Practice, which follow evidently from their Doctrine: Especially, when one takes the side directly opposite to the Doctrine of Probability, as *Pascal* and *Nicol* do. Have these two writers, or those that have copyied, or defended them, ever stated the question fairly and without disguise? Have they ever taken right, the true Idea of their Adversaries? Have they ever set down exactly the Conditions, the Restrictions, the Precautions, the Doctors they attack, require or suppose in their assertions, upon the Subject they treat of? Where shall we find any of them, who attacking this Doctrine, even puts *this* Definition of Probable Opinion. It is an Opinion, which not being contrary to any Rules received by the Church, such as are the Scriptures, the Canons of the Councils, Decisions of the Popes, consent of Fathers, nor contrary to any Evident reason, is it self grounded on so good reasons, as are capable to make an impression on the Judgment of a wise Man, and knowing in the matter, and which is avowed to be so grounded,

by

by all those, or the most part of them, who hold the contrary. This is the Definition, *Suarez, Layman*, and other Divines, who have examined this matter most to the bottom, give of *Probable Opinion*. Now this Idea, and this Definition supposed, all the odious Consequences, which the Party retails against the Doctrine of Probability, carry their falsehood in their Foreheads. There's no more any opposition betwixt the Doctrine of Probability, and that of Scripture, of the Fathers, of the Canons, &c. No danger that the Caprice of School-men, and private Doctors should become the Rule of Conscience and Christian manners.

When one presses our new Reformers upon this head, they fly to some particular Cases, where they pretend that Casuists do not follow their own definition in their decisions. Now granting this reply to be as true, as it is often false, that is not the point in hand. This reply attacks neither the Definition, nor the Doctrine grounded on this Definition, it attacks not Probability, but the abuse Divines may make of the Doctrine of Probability: And this is common to all the general Principles of Morals, whereof ill application may be made in particular Decisions, as it sometimes happens, either for want of light, lack of Attention, or, if you please, through inclination to Laxity.

This then is the first reason, which has hindred the Jesuites from detesting, banishing

ing, and Anathematizing the Doctrine of Probability, or rather they do detest, banish, and anathematize *It* in the manner their Adversaries propose *It* in, and *Such* as they impute it to them. They Anathematize the Doctrine which should teach, that we may *Safely* act with a Practical doubt of Sin; that we may regulate our Conscience by false probability, and single glimmerings of reason, that we may decide the Difficulties of Morals, by reasons opposit to Scripture, to the Canons of Councils received by the Church, to the Sentiments of the Fathers and all Tradition. But then again (I must repeat it) this is not the Point in hand. For the Doctrine of Probability is quite contrary to this, and the truth of this proposition is demonstrative from the very Definition Divines give of *Probable Opinion*.

The second reason, which hinders the Jesuites from Anathematizing this Doctrine, is, because they think they ought not to assume so much Authority, as to do so. They see, all the ablest Divines, for above an Age, of this Opinion; that is to say, since this Question begun to be discussed in the Schools. They observe that Divines of all the Schools, Doctors of all the Universities of *Europe*, Bishops, and the most Learned and most Vertuous Bishops are engag'd for it. Before they condemn their own Divines, they wait the Censure of the Sorbon against *Duval*, *Ifambert*, *Gamache*, *Bail*, and several other Doctors of that

Illustri-

Illustrious Body, who follow'd, taught, and
 Printed this Doctrine in the Face of the
 World. In such Circumstances, it belongs
 to the Church to speak, and not to private
 Men, or particular Societies. And I know
 several very Able and Learned Prelates, who
 being importun'd to censure this Doctrine,
 made Answer, " That having regard
 " to the Number, Quality, and Rank of
 " those who had taught it, they thought
 " they should pass their Authority, should
 " they condemn it: That a Doctrine so au-
 " thoriz'd, as this has been in Schools, by an
 " Infinity of Catholick Doctors, was re-
 " serv'd to the Judgment of the Church,
 " and the Supreme Pastors. That, 'till they
 " should speak, it would be great rashness
 " for Divines or private Persons to tax of
 " Errour, what so many Catholick Doctors,
 " so many Holy and Learned Divines; in
 " fine, so many Bishops venerable for their
 " Piety, Learning, and Services done the
 " Church against Hereticks, lookt upon
 " as sound Doctrine. As for my part, I
 cannot see, but that these Prelates, and the
 Jesuites have some reason in the main.

The third Reason is, because the Pope's
 being several times importun'd to Con-
 demn *this* Doctrine, could never be wrought
 upon to do *so*, and were content to note
 some Propositions, which carried *it* beyond
 its bounds; such are the 26 and 27th Con-
 demned by *Alexander VII* in his Decree in
 1665, and four more condemned by *Inno-*

cent the XIth, in his of 1679. These Propositions concern the use of Probability in the Sentences of Judges, Administration of Sacraments, the Choice of Religion, and in the Conditions, which Probable Opinion ought to have in order to be a rule of Conscience. They are most deservedly condemned. They had been refuted by the greatest part of the Divines of the Society, long before they were condemned: Not a Man of them maintain'd them *after* their Condemnation: All those who writ on that Subject *since*, have oppos'd them, conformably to the Censures of the Popes, and the Doctrine of the ablest Divines of the Society. You may refer your Reader, as to this Truth, to the third Letter to *P. Alexander*, who is not now to repent his advancing a little too far upon this Article.

The Jesuites might add to these three a fourth Reason, which is, That several of those who attack this Doctrine with most fire, whether in their Writings, or Disputations in their Schools, do notoriously follow *it* in their Practice in points of the greatest importance. This is a Fact so publicly known, that all *Paris*, all the Court, all *France*, and all *Europe* are Witnesses of it. This hot and cold, this opposition of Doctrine and Practice amaze all Men of Reason, when they consider it attentively; and God grant it produce not a worse effect upon the Minds of Libertines. As for
my

my part, I find nothing more reasonable than the Conduct of the Jesuites in this Case. They are not the Authors of this Doctrine; they readily condemn it as to the particular points, in which the Popes disallow of it; they even condemn it according to the Idea, those, who impugn it, give of it, with this Advertisement, notwithstanding, that *that* Idea is a false one. They allow their Divines the liberty to oppose it: Several of them do so daily in their Theses and Books. They refuse to Anathematize it, maugre the Importunities of *Pascal* and *Nicol*, because they think themselves bound to have more deference to, and respect for an Infinity of Divines, Doctors, Universities, and Bishops, who have taught and follow'd this Doctrine, as good and sound, then for these two zealous Champions of a Party condemn'd by the Church. On the other hand, they observe, that maugre the Croisade made some years since against this Doctrine; maugre the mighty Solicitations used to *Innocent* the XIth for its condemnation; maugre all this, *Rome* speaks not: *Rome* Suspends its Judgments upon point of this importance, which has made so great a noise, and upon which a Man would think, that it were proper she should speak for the settling of Peace. The Jesuites have not made the least step to obstruct this Condemnation: They protest, that from the moment it shall pass, they will heartily subscribe it, and that clearly

and without distinguishing *Fact* and *Right*, as who have no particular Interest in or for this Doctrine: As appears by the express Declaration of their general Congregation to the same Pope *Innocent* the XIth. This is the edifying disposition the Jesuites are in, and that which the Apologist, *Pascal* and *Nicol* were never in, as to the Doctrine of *Jansenius*.

Infine, as to what concerns the Difference betwixt the Assistants and the General of the Jesuites about the Book he has Printed concerning Probability: I believe you are better inform'd of that matter, than the Apologist; and that you are not ignorant how much the Conduct of the Jesuites, in that Affair, turned to their Honour at *Rome*. As to my Opinion, nothing seems to me more proper to Baffle what this peevish Censor pretends to.

As soon as the Enemies of the Society came to understand, that the Jesuites had resolved to hold a general Congregation, (which was held last Year at *Rome*) but not an extraordinary one, but one appointed by their Constitutions) they, good men, thought they should now have a Scene according to their Hearts desire; the Reason was, because they hoped to see *there* a Division, and a general Insurrection of the whole Society against their General. And this could not have failed to happen according to the Idea, the Apologist gives us of the *then* disposition of the Jesuites

suities. Had you heard the commical Stories they handed thorough *Rome*, whilst that Congregation sat, what they writ to *Paris* and other places, you would have thought nothing more certain. But these Men of the Party were wonderfully amaz'd when they came to know, that all things pass'd *there* with Civility, with Charity, and by Consent, and that such was the Conduct of the Congregation from its beginning to its end. Nothing was more Edifying to *Rome*, nor evidenced more the Wisdom, Virtue, and Union of that great Body compos'd of so many *then* differing Nations. Then appeared the Solidity of the Jansenian Prophecy, That the Jesuites would depose their General in that Congregation, because he had declared himself against Probability, and intended to Reform their corrupt Morals.

There needs no more than this to evince the absurdity of those Arguments, the Apologist makes use of on this Subject. But supposing you have a mind to be more particular on this last Head; you must know, that the difference concerning the Generals Book was not at all about the bottom of the Doctrine.

The Assistants, who opposed the Printing of his Book, without any disrespect to his Person or Place, declared unto him, that they had no particular concern for the Doctrine of Probability. The most part of these same Assistants were at the Head

of the preceding Congregation, which had protested to *Innocent* the XIth nine Years before; that the Jesuites did not look upon this Doctrine as the Doctrine of the Society, and which it was concerned in Honour to maintain; that it had been taught in theirs, as in other Catholick Schools, where it was evidently the common Opinion, but that it was free in the Society to teach the contrary.

What then oblig'd the Assistants to desire the General not to print his Book, was because they did not think it became one of his place to enter the Lists, and engage in any manner of Dispute whatsoever; and much less in *this*, which was so very a nice one, which for a long time had had, and yet had so many Partizans: That should it so happen, that any one undertook to Answer his Book, he would be engaged to rejoin upon him; that in such sort of Theological Debates, the Spirits growing imperceptibly warm, it was easie to forget ones own Character and that of his Adversary: And to see the General of a considerable Body at sharps with some private Men, and engaged in Disputes, where it is nigh impossible to carry a due Decorum on both sides, could not fail to have an ill grace in the Eye of the World: That if he had a mind to let the World know by a Book on purpose, that the Doctrine of Probability was not an Opinion adopted by the Society, which had done
nothing

nothing by teaching it in her Schools, but follow the Example of other Orders, and Universities, he might charge with that Commission one or more Particulars of the Society : That he would find enough who would not only make *that* Declaration in the name of the General and of the whole Society, but who would even willingly write against this Opinion in their own Names. In fine, let *his* Book be writ after what manner he pleas'd, the Enemies of the Society would not fail to take advantage from it, and it would give occasion to a hundred odious Libells, which would deserve, its true, to be contemned, but which it was not necessary to draw upon it.

Notwithstanding these Remonstrances, which the Assistants ever made with the respect due to their General, he thought he was not to follow their Advice in this Particular, and that he might let his Book be Printed for the following Reasons, which I have from the General himself.

The First, to make the World see the Injustice done the Jesuites, to cry them down every where, for a Doctrine they taught, but in common, with an Infinity of Doctors and Divines of the greatest Merit and Rank in the Church : And this is in effect what he has shewn in the Preface to his Book.

The Second Reason of Father General was, the Deference he had for *Innocent* the XIth whose Sentiment, and Inclination for the Printing of that Work had been imparted to him, as also the like from several Persons of great Eminence in the Court of *Rome*.

In the third place, because this Affair and opposition of Sentiments betwixt him and his Assistants, about the Printing of his Book, had taken Air, and made some noise abroad. That, if in this conjuncture, the Book were suppressed; the Enemies of the Society would not fail to draw advantage from this Suppression, to make the World believe, the Jesuites could not bear with the Doctrine opposite to that of Probability; and that whatever the meaning of that Protestation was, which they had made in the preceding Congregation to *Innocent* the XIth, they yet did regard Probability, as the Doctrine of the Body, and not as a Problematical Doctrine, from which there was Liberty to dissent in their Schools.

And thus you see, maugre whatever was foisted into the Gazetts, maugre a hundred lying Papers hawked about *Rome*, what the General of the Jesuites attests himself, as to this matter. But the consequences of it, are not they alone sufficient to convince of falshood the empty Arguments of the Apologist?

According to the System he had framed to himself of that difference, and Suppo-
sing

sing the pretended Attache of the Society for the Doctrine of Probable Opinion, what ought to have follow'd the Publication of the General's Book? Ought not there Books to have come out of all the Jesuites Schools to defend Probable Opinion, and to refute the Book of the General? After the convening of the General Congregation (which, according to the Constitutions of *St. Ignatius*, has full power over him,) ought we not to have seen it rise up against his Conduct, proceed to depose him, (which, as the Apologist says, the Provincials, and the most considerable of the Society, which compos'd that Congregation, were resolv'd to do) to revenge the Attempt he had made on a Doctrine so dear to the whole Society, which, according to *Pascal*, and his Apologist, is the Foundation and Spring of all the Policy of that great Body.

For all this, what happen'd? Not the least mention was made of this whole matter in that Congregation, which the Apologist pretends was the chief Motive of calling it together. Never was there more quiet, more civility or Peace in an Assembly of that Nature; and in lieu of a Civil War, which the Party reckon'd upon with as much Assurance, as they hoped and wish'd for it with passion, never was more Union seen betwixt the Members and the Head.

But

But what is yet more to be admired, and proves unanswerably the Attache, the Apologist charges the Jesuites with, for the Doctrine of Probable Opinion (pray, Sir, take care to give its due weight to this Point) is, that during this whole Affair, before and after the General Congregation, not one Jesuite that I know of, has Printed any thing in favour of this Doctrine, and several of them have seconded Father *General* in Printing against it conformably to his Idea. This is notorious in *Italy, France, Spain, Germany, &c.* Had the contrary happened, what sweet Conclusions would the Apologist have drawn from thence? Now, ought not such Facts as this to render his Malignity visible to the dimmest sight, and expose more and more the Passion and Fury of the Party against the Society, which drew the Persecution it now suffers, from nothing else, but its Constancy in the Defence of Catholick Doctrine against Hereticks, and Innovators; its firmness in maintaining the Constitutions of Popes received by the whole *Church*, against the Attempts daily made upon them, in so many Books, and on all occasions. You shall have very speedily the first Memoirs of the *Morale Sepeculative*, and *Morale Pratique* of the *Jansenists*. I am &c.

The Decree of *Alexander VII.*
on the 6th of Sept. 1657.

In the General Congregation of the Holy Roman and Universal Inquisition, held in the Apostolical Palace at St. Mary Major, in the Presence of his Holiness, Pope Alexander the VIIth, and of their Eminences the Cardinals, the General Inquisitors, specially deputed by the Sea Apostolical.

A. A. **H**IS Holiness Pope *Alexander the VII.* by this present Decree forbids, and condemns the Books herein mention'd, and requires they shall be looked upon as forbid and condemned, under the Penalties and Censures, contain'd in the Holy Council of *Trent*, and the Index of forbidden Books, as also under such further Penalties and Censures, as his Holiness shall think fit to inflict.

The CATALOGUE of the Books.

1. Eighteen Letters writ in *French*, whereof the *First* bears this Title, *A Letter writ to one in the Country by one of his Friends, upon the Subject of the present Disputes of the Sorbon*; from *Paris* this 23d of Janu. 1656, begins, Sir, *We were much mistaken.*

The

2. The Second Letter, &c. from *Paris*, this 29th of *Jan.* 1656, begins, Sir, *As I closed, &c.*
3. The Third Letter, &c. from *Paris* this 9th of *February* 1656, begins, Sir, *I have just received, &c.*
4. The Fourth Letter, &c. from *Paris*, the 25th of *Feb.* 1656, begins, Sir, *There is nothing, &c.*
5. The Fifth Letter, &c. from *Paris*, the 20th of *March* 1656, begins, Sir, *You have here what I promis'd you, &c.*
6. The Sixth Letter from *Paris*, this 10th of *April* 1656, begins, Sir, *I told you, &c.*
7. The Seventh Letter from *Paris* this 25th of *April* 1656, begins, Sir, *After having appeased.*
8. The Eighth Letter, &c. from *Paris*, the 26th of *May* 1656, begins, Sir, *You think none, &c.*
9. The Ninth Letter, &c. from *Paris*, the 3d of *July*, 1656, begins, Sir, *You will no more, &c.*
10. The Tenth Letter, &c. from *Paris*, the 2d of *August* 1656, begins, Sir, *It is not yet, &c.*
11. The Eleventh Letter writ by the Author of the *Provincial Letters*, to the Reverend Fathers the Jesuites, *August* 18. 1656, begins, R. R. Fathers, *I have seen the Letters.*
12. The Twelfth Letter *September* 9. 1656, begins R. R. Fathers, *I was just going to write, &c.*

13. The Thirteenth Letter, *Septemb. 30. 1656.* begins, R. R. F. F. *I have just now seen the last Paper.*
 14. The Fourteenth Letter, *October 23. 1656.* begins R. R. F. F. *Were I but to Answer.*
 15. The Fifteenth Letter *Novemb. 25. 1656.* begins R. R. F. F. *Since your Impostur's Increase.*
 16. The Sixteenth Letter *December 4. 1656,* begins R. R. F. F. *Here is the sequel of your Calumny.*
 17. The Seventeenth Letter writ by the Author of the *Provincial Letters* to Father *Annat*, the 23d of *January, 1657,* begins Reverend F. *Your Proceedings, &c.*
 18. The Eighteenth Letter to F. *Annat*, according to the Copy Printed at *Cologne*, the 24th of *March 1657,* begins, Reverend Father, *It is long since, &c.*
- The Letter of an Advocate in the Parliament to his Friend, concerning the Inquisition design'd to be set up in *France*, on occasion of the new Bull of Pope *Alex. VII.* at *Paris* the 1st of *June 1657,* begins, Sir, *You believe, &c.*

The following Works of Anthony Arnauld, Doctor and Fellow of Sorbon.

1. The Letter of Monsieur *Arnauld*, Doctor of *Sorbon*, to a Person of Quality, upon what lately happened to a Lord of the Court in a Parish-Church in *Paris.*

2. The Second Letter of Monsieur *Arnauld*, Doctor of *Sorbon*, to a Duke and Peer of *France*, in Answer to several Papers publish'd against his first Letter upon what happen'd to a Lord of the Court in a Parish Church in *Paris*.
3. His Epistle and Writing to the sacred Faculty of *Paris* assembled in *Sorbon*, the 6th of *December* 1655.
4. The Second Part of the Writing to the Sacred Faculty of *Paris* assembled in *Sorbon* the 10th of *Decemb.* 1655.
5. His Epistle and second Apology to the Sacred Faculty of *Paris*, assembled in *Sorbon*, the 17th of *January* 1656.
6. His Epistle addressed thus. To the Sage *Henry Holden*, Doctor of the Sacred Faculty of *Paris*, begins, *In this posture of the Times.*
7. The true Doctrine of *St. Thomas*, concerning sufficient and efficacious Grace, clearly explain'd.
8. Propositions of Divinity, which are at present most disputed of, most clearly demonstrated.

Suffragial Tables fixed by the Catholick Church for the ending Disputes of Faith, Autore Thoma Anglo ex Albiis, East-Saxone.

And whereas there are certain Papers handed about, Printed in the Year 1657, with this Title. *The Suffrages (otherwise called Votes delivered in Writing to the Pope)*
of

of the Thirteen Divines chosen by Innoc. X. to examin the five Propositions. His said Holiness prohibits them by this Decree, and Declares and Decrees, That to them, as being Apocryphal, no Credit ought to be given, nor can, nor ought they to be alledged by any one. And besides, his Holiness absolutely condemns and forbids, and requires, that whatever Epistles, Libels and Books, in which the Doctrine of *Cornelius Jansenius*, Bishop of *Ipres*, (condemned by the Constitutions of *Innocent* his Predecessor, and that of his Holiness) is maintain'd, or in any wise approv'd or defended, whether Printed or to be Printed, in whatever Language, or in any wise Publish'd, or to be publish'd in Writing for the time to come, be held as Condemned and Prohibited: Commanding, that none of what Degree, or Quality, or speciality soever, dare to keep the foresaid Books, or any of them, Read, Print, or cause them to be Printed, under the Penalties and Censures, against such Transgressors, appointed: but who have, or shall have them, be speedily obliged under the same Penalties, to deliver them to their Ordinaries or Inquisitors.

Moreover, whereas on this occasion and pretext, many Books come out, containing and treating the matter *de Auxilii*, without any leave asked of or granted by the Holy Congregation, against the Form of the Decrees of *Paul* the Vth, and *Urban*

ban VIII) His Predecessors (which his Holiness does, as much as is necessary, Confirm, Renew, and command to be inviolably observed, under the Censures and Penalties therein contain'd) Therefore his Holiness, insisting in them, Wills, and Decrees that the said Books published, or hereafter in any wise to be published shall be held for expressly prohibited, *ipso facto*, and without any further Declaration, or making express mention of them.

Joannes Lupus Not. of the H.

Rom. and Universal Inquisition

Published at Rome in the usual Places,
September 15. 1657.

The Ordinance of the Archbishop of Mechlen.

B. B.

Andrew, Archbishop of *Mechlen*, To all who shall see these Presents, *salutem*. Whereas his Holiness Pope *Alexander VII.* has enjoyn'd us to publish the foregoing Decree in this our Diocese the (*foregoing*) Decree, in which certain Letters, and Writings by *Name*, and in *general*, all and every Books and Writings, which approve or foster the *Doctrine of Cornelius Jansenius, Bishop of Ipres, Condemned in the five Propositions*, are condemned and forbid by Apostolical Authority: We desiring to execute his Orders, with all due respect and alacrity, have ordained the said Decree should be exposed, accord-

according to the usual Form, to the public knowledge of all those of our Diocess, and moreover We strictly command all and every one of our said Diocess, of what Degree and Quality soever, to abstain from the *Books* therein expressed as from a deadly Plague, and as to the others, to conform to the said Decree under the Penalties and Censures therein contain'd. At Bruxelles February 18. 1660;

A. A. M. VT.

N. Vigneul.

The Judgment of the Bishops and Divines chosen by his most Christian Majesty, to examine the Book Entituled, the Provincial Letters of Lewis Montalt.

WE underwritten chosen by his Majesty's Decree, to pass our Judgment on a Book Entituled, the *Provincial Letters* of Lewis Montalt, &c. having diligently examin'd the said Book, do Attest; that the Heresies of *Jansenius*, condemned by the Church, are maintained and defended in it, as well in the said Letters of Lewis Montalt, as also in the *Notes* of Will. Wendroch, and in the adjoined Disquisitions of *Paul Irenæus*, and that this is so manifestly plain, that who so denies it, must either

C. C.

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have

have not read, or not understood this Book; or which is worse, does not think that to be *Heretical*, which is condemned as *Heretical* by the Popes, Church of *France*, and the sacred Faculty of *Paris*. We likewise attest, that Detraction and Insolence is so familiar to these Authors, that, except the *Jansenists*, they spare no sort of Men, neither Popes nor Bishops; not the King, nor his Chief Ministers of State; not the sacred Faculty of *Paris*, nor Religious Orders. And therefore the Book deserves the penalty provided by Law for Infamous and Heretical Libels. Done at *Paris* 7. Sept. 1660.

<i>Henricus de la Mothe</i>	<i>M. Grandin.</i>	<i>G. de</i>
Bishop of <i>Rennes</i> .	<i>L'Estoque.</i>	
<i>Harduinus</i> Bishop of	<i>C. Morel</i>	<i>L. Bail.</i>
<i>Rhodes</i> .	<i>Chamillard.</i>	<i>Sauffy.</i>
<i>Franciscus</i> , Bishop of	<i>F. Joan. Nicolai</i>	<i>Pra-</i>
<i>Amiens</i> .	<i>dicator,</i>	
<i>Carolus</i> Bishop of <i>Soi-</i>	<i>F. Mathaus de Gan-</i>	
<i>sons</i> .	<i>gy Carmelita.</i>	
<i>Chapelas Curè</i> of <i>St.</i>		
<i>James</i> .		

The Execution of the Decree by which the Provincial Letters are commanded to be burnt by the Hangman.

D. D. In the Year 1660, the 14th of October.
We underwritten, *Graffer* of the Chamber,

ber Civile, Tournelle, and Policy of the Chatelet of Paris, In Obedience to the Order of the King's Council of State, bearing date the 23d of September last past, sign'd *Philippeaux*, and Sealed, ordering, amongst other things, that the Book Entituled *Ludovici Montaltii litteræ Provinciales*, &c. Should be burnt by the Hangman at the Cross of *Tiroir*, with Prohibition to all Printers, Stationers, Hawkers, and others of what Quality and Condition soever, to Print, Sell, or Disperse, or even to keep the said Book; for the Execution of which Order, his Majesty has referred to Monsieur the Lieutenant Civil to have it Executed at the Care of his Attorney of the said Chatelet; to which Order is join'd the Commission of the said Day with Counter-Seal; and in vertue of the Sentence given by the foresaid Lieutenant Civil the 8th of this present Month, upon the remonstrances and conclusions of the foresaid Attorney of his Majesty, importing, that the said Book here above-mention'd, should be burnt at the said place of the Cross of *Tiroir*, by the Hangman, conformably to the said Order; and that in order to discover the Authors, such as have made, Printed, or sold this Book, Information should be made, the Copies sign'd, and attested, to the end the Guilty might be proceeded against according to the rigour of the Ordinances, and this Sentence should be read and affirmed with sound of Trumpet and

Voice of the publick Cryer in the usual places: We went at the Hour of Twelve of this Day, to the Place of the said Cross of *Tiroir*, where being, and having ordered the Hang-man to make a Fire, we made the foresaid Sentence to be repeated by his Mouth, with a loud and intelligible Voice, and accordingly made the said Book Entituled, *Ludovici Montaltii littera Provinciales*, &c. to be cast into the Fire by the Hands of the Hangman; which, when it was reduced to Ashes, we withdrew; of which, and what above, we have drawn up this verbal Process, to serve and be used as fit.

Extracted out of the Registers of the Chastelet of Paris.

Signed Berthelot.

10 FE 60

FINIS.

AN ALPHABETICAL

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E R R A T A.

Pref. page 6. line 9. for *understood*, read *misunderstood*. Pref. p. 19. in the Marg. f. *Ceniorum*, r. *Censorum*. Pref. p. 25. l. f. *mendarium*, r. *mendacium*. Pref. p. 26. l. 3. f. *Annal*, r. *Annat*. p. 2. dele *ius*. p. 21. l. 13. f. *Avergue*, r. *Auvergne*, p. 34. l. 2. f. *Gatavius*, r. *Petavius*. p. 36. l. 17. f. *refused*, r. *refuted*, p. 324. l. 6. f. *enjoy*, r. *injoy*. p. 384. l. 3. f. *resse*, r. *tesse*. p. 431. l. 18. for *judocij*, r. *judicij*. p. 432. l. 6. f. *quantum*, r. *quantum*. p. 492. l. 19. f. *covered*, r. *converted*.

The other Literal Faults of the Printer's Oversight, 'tis hop'd the Peruser will Read with allowance.

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